MISSIONARY RECORDS.

CHINA, BURMAH, CEYLON,

&c. &c.

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MISSIONARY RECORDS.

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CHAPTER I.

State of the People of China.—Philosophical Systems.—The first Protestant Missionary.—Early Labours of Rev. R. Morrison.—Visit to the Temple of the Great Northern Deity.—Supposed Superiority of the People.—Publication of the Acts of the Apostles.—Edict against Christianity.—Its probable Effect.—Rev. R. Milne.—His deep Humility and entire Devotedness. — Difficulties encountered. — A Temple dedicated to Fuh-too.—Contrast between the Natives of Britain and of China.—Translation of the Morning and Evening Prayers. — Apprehension of Danger. — Translation of the Scriptures completed.

THE people of China have an extensive territory, many parts of which are fertile, salubrious, and delightful; and they possess a knowledge of the useful arts to a degree which supplies all the necessaries, and most of the luxuries of life. They have also ancient and modern literature of various kinds, an unlicensed press, and cheap books suited to their taste. Nor are they wanting in music, poetry, theories of nature, descriptions of her

various productions, or in the history and practice of medicine.

Many men among the gentry are devoted to letters, in order to qualify themselves for the offices of the magistracy; and such learning as government has deemed proper for that end is also encouraged and rewarded. The conduct of these magistrates accords with laws which are published among the people. Every poor man's house is his castle, which no inferior officer can legally enter without a special warrant from the governor of a province. Throughout the whole of that vast empire there is a system of social order and regularity, either sanctioned by law or by established usage. Still, the people are given up to the most degrading and abominable idolatries and vices. Not liking to retain God in their knowledge, they worship and serve the creature rather than the Creator; they are haters of the true God, and are filled with all unrighteousness, fornication, and wickedness. Envy and malice, deceit and falsehood, pride and boasting, prevail to a boundless extent; while these evil principles, with a selfish, ungenerous, scarcely honest prudence, and a cold metaphysical inhumanity, are the general characteristics of the natives of China. The latter part of this accusation is proved by their backwardness to assist persons in imminent danger of losing their lives by drowning or otherwise, the cruel treatment of domestic slaves and concubines, the tortures both of men and women in public courts, and the murder of female infants, which is connived at, though contrary to law. The philosophy of their ancient sage, Confucius, acknowledges no future state of existence, and includes no reference to the duties

of man to his Maker. It presents nothing beyond the grave to the fears or hopes of the mind, but the praise or censure of posterity. Present expediency is the chief motive of action. Of the great and glorious God it makes no mention, nor does it rise above an obscure recognition of some principle of order in nature, which, when violated, induces present evil. Heaven and earth, it is said, assumed by some innate power, their present order, and a supposed two-fold energy co-operated in the formation of creatures and of gods. Heaven is now considered the first power in nature, and this clod of earth on which we tread the second; and to each are the gods pronounced subordinate. Sometimes, indeed, these deities are excluded, as their existence is supposed by some to be uncertain, and then heaven, earth, and man, are the three great powers. Two other systems are found in China, which make much more use of the gods than that of Confucius: these acknowledge a future state of rewards, enjoin fastings, prayers, penances, and masses for the dead, and threaten the wicked with various punishments, in different hells, in a separate state; or with poverty, disease, or a brute nature, when they shall be born again into this world.

The doctrines of Laon-Keun make the incomprehensible Taou, the eternal Reason or Logos, the supreme principle; and some Europeans suppose that when he says, "One produced a second, two produced a third, and three produced all things," he refers to opinions he had heard concerning the triune God of the sacred Scriptures. His followers represent him as having often been incarnate, as a teacher of mankind. They inculcate austerities

and abstractions, for the purpose of attenuating the grosser part of human nature, and gradually rising to a sublime, spiritual, and divine state; and they have in different ages devoted themselves to the visionary pursuits of alchemy, and an attempt to exist without food or respiration, from an idea that the breath could circulate round the system as the blood does, and so respiration would be unnecessary, and man immortal.

These people, as well as the third class of religionists in China, the Foo-too, or Budha sect, which was, at the close of the first century, brought from India to China, believe in the transmigration of souls. Both have priests and priestesses, who live like the monks and nuns of Europe; and who are licensed by the state, though none receive any emoluments from it. The sect of the learned, who profess to be followers of Confucius, and who fill the offices of government, employ no priests. Fathers, magistrates, and princes, render homage and do sacrifice in their own proper persons, to the household gods, the district gods, the spirits of rivers and of hills, and the gods of the fire, and the winds, the rain, the thunder, and the earth, and the heavens, and the polar star. They worship, too, the image of Confucius, who never professed to be more than a man, who even declined the title of sage, and who did not teach the separate existence of the human soul, which doctrine, indeed, his disciples deny. These persons often laugh at the religionists of their own country, yet still observe the rites and superstitions, and worship the idols of the other sects, as well as their own. The governors of provinces and local magistrates often visit the Budha temples, and fall prostrate before

the cross-legged image of woolly-headed Budha, and subscribe largely for the support of the priests, the repair of the temples, the making of new gods, and the cleaning and ornamenting of old ones. So far, indeed, does idolatry go, that his Tartar majesty of China frequently confers new titles and honours on the gods of the land.

The priests give the people no instruction, either in the principles of morality, or in the rites of their religion: and there is no social worship, nor any day of rest, on which to assemble at the temples. Some regard is paid to the new and full moon, after the manner of the Jews; but in China there is no sabbath. The priests, in companies, worship the idols morning and evening, recite prayers to them, chant incantations, light up candles, and burn incense. They are also employed to offer prayers for the sick, and say masses for the dead; and some, belonging to the sect of Laou-Keun, attend funerals. In families, in shops, and in boats, where people live, any person that may have leisure, lights the matches of incense morning and evening, and places them before the idol, after having made three bows; having the matches ignited in their hands, joined, and held up before the face. Women are discouraged from going to the temples, and are told to worship their parents at home, for they are the best gods. When any one is sick, and death is apprehended, persons are deputed to visit the various idol temples to intercede with all the gods and goddesses for them; and sometimes, on recovery, men devote their children to the service of the gods, and consequently to perpetual celibacy. Others dedicate to the Budha temples a fish, a fowl, or a swine, affording it the

means of sustenance till it dies a natural death; it being thought highly meritorious not to destroy animal life.

The Elysium of the West, which the followers of Foo look for, is such as the deluded imagination of an Asiatic would naturally paint. Fortified palaces; groves of trees producing gems; pools of fragrant water, yielding the lotus flower as large as the wheel of a cart; showers of sweet odours, falling on a land, the dust of which is yellow gold; myriads of birds, of the most exquisite plumage, singing on trees of gold, with the most harmonious and ravishing notes, of a hundred thousand kinds, &c. &c. Such is their paradise; but, in conformity with the comparative contempt in which the female character is held throughout the east, they exclude all women, as such, from a participation therein. Those females who have acted well on earth, are first transformed into men, and then admitted into that palace of delights.

The sufferings of the Tartarus, which their terrified imaginations have figured, are represented in pictures, as the punishments in purgatory and Tartarus were exhibited in the Eleusinian and other heathen mysteries: with this difference, however, that these are exposed to public view; those were seen by the initiated only. Lakes of blood, into which women who die in child-bed are plunged; red hot iron pillars, which the wicked are caused to embrace; devouring lions, tigers, snakes, &c.; mountains stuck all over with knives, on the points of which the condemned are cast down, and seen weltering in gore; cutting out the tongue, strangling, sawing asunder between flaming iron posts; the condemned creeping into the skins

of those animals in the form of which they are destined to appear again on earth; boiling of the wicked in caldrons; the wheel, or apparatus, by means of which all the operations of the metempsychosis are performed; horned demons, with swords, spears, hatchets, and hooks; wretched mortals, alternately shivering with indescribable cold, and burnt to coals with devouring fire; these, with numberless other such things, are represented with gross and disgusting minuteness. Instead of producing any salutary fear in the mind, they fill the imagination with horrid figures, the real existence of which the better informed surely cannot believe; or which, if believed, must either totally weaken the springs of action, or render these deluded heathens inconceivably wretched even in this life.

At the commencement of 1807, the Rev. Robert Morrison set sail for Canton, as the agent of the London Missionary Society. He arrived there in safety, resumed his study of the language, on which he had entered before he left England, and pursued his labours with unwearied assiduity, though in doing so, he was obliged to observe the utmost secrecy; while the persons who assisted him trembled lest they should be discovered.

Besides reading the Scriptures with his inmates, and engaging with some of them in prayer, Mr. M. endeavoured, while explaining the words law, promise, threatening, resurrection, &c. to communicate the important truths connected with them, such as the law of God contained in the decalogue, the promise of life, the threatening of death, man's violation of the Divine law, the consequent introduction of human misery, the promise of

forgiveness, and the resurrection and eternal life through Jesus Christ. He was at first perplexed as to what words he should use to express the supreme Being, but afterwards determined to adopt the *Tien-chu*, meaning the Lord of heaven, of the Romish missionaries; and also the *vir xin* of the Chinese, by which they denote superior and spiritual beings. "I do not bring to them," he remarks, "another god, but I endeavour to convince them that their ideas of xin are erroneous; as there are not many gods, but one, and He is the same to every nation under heaven."

On one occasion Mr. M. visited the temple of Pak-ti-pu-saat, or the great northern deity. Here he found a large concourse of worshippers, who brought, in small baskets, fowls, pork, fish, and vegetables; which, at the close of their prostrations, they took away. Their offerings of candles, paper, and fragrant matches, were, however, all consumed; and part of the wine with which they were provided, was either poured into a trough on the altar, or thrown on the ground. When the worshippers threw their flaming paper on the metal altar, one of the attendants began beating a large drum and striking a bell, as if to draw the attention of the idol to the presentation of the offering; but this ceremony was omitted when one poor woman came with an offering of pork and green peas, but without either fowl or fish. Several worshippers muttered a prayer on their knees, and afterwards took up a crooked piece of wood, like a cow's horn divided lengthwise, which they threw down again and again, till it fell in a manner which they considered to be ominous of good.

The Chinese, when inquiring their fate in the

temples, have, among other methods, a few slips of wood numbered in a box. While on their knees, they shake this in their hands till one slip falls out, and after ascertaining the number, they receive in the temple a paper with a corresponding mark, and in this their future fortune is written. They have, it appears, favourite deities, as well as particular times for the worship of one in preference to another; thus, Mr. M. says, "at this time, many of the temples were quite deserted, while that of Pak-ti-pu-saat was crowded with worshippers, and smutted with the smoke of their offerings, till the god was almost burnt out of his dwelling. About two o'clock the next morning, the noise of fire-works announced the commencement of the new year. The Chinese dressed themselves for the occasion on the preceding evening, and waited its approach; and, at an early hour, the suburbs were thronged by persons carrying various offerings, and repairing to the temples."

In a conversation with his assistants, Mr. M. discovered that the Chinese scarcely distinguish the soul from the body till the period of death, when they suppose that a kind of manes passes into another state, and is united either to good men or beasts, according as the deceased person has acted while on earth, either virtuously or viciously. He found, also, that when paper with gold and silver leaf is used, the paper is designed to represent raiment, and the gold and silver leaf, money; and that all these, when sent up in flames, are supposed to be caught by the surrounding spirits. On Mr. M. inquiring if they supposed the spirits had need of clothes, or were gratified

by such offerings, they replied, with a laugh, that they could not tell, but that it was the prevailing custom, so that not only the magistrates, but even the emperor attended to it. As to the contempt of the Chinese for foreigners, and their aversion to information respecting them, they stated that it was altogether useless to desire information beyond the boundaries of their own country. "The celestial and central empire," said they, "contains every thing within itself, that it is either desirable to know or to possess. The most learned persons never acquire the whole literature of China. Why then should they concern themselves about what is exotic? And as to religion and morality, the depths of knowledge contained in the books of Kung-foot-tsze (Confucius) have never been fathomed; and until that be done, it is folly to attend to any other."

Mr. M. was appointed, in 1809, Chinese translator to the English factory at Canton. This station had its disadvantages, in occupying time which he would have gladly given to his beloved work; but its benefits appeared in its securing his residence, contributing to his improvement in the language, and diminishing his pecuniary claims on the churches of Britain.

In the following year, the Acts of the Apostles, carefully revised with the Greek text, was printed; and it was a pleasing circumstance, that, at its completion, three ambassadors from the Le-ki-yo islands, who had come with tribute to China, arrived in time to be presented with some copies. The vernacular tongue of these islands is a dialect of the Chinese, which is read by all their literati:

and Mr. M. could communicate with the ambassadors by writing Chinese, though he could not understand their spoken language.

In 1812, Mr. M. forwarded a copy of the gospel by Luke, and a Chinese tract on the way of salvation, to the directors; and shortly after, a translation of an edict, by which the printing of books in the language of China, was made a capital crime. So far, however, was this effort of "the spirit that worketh in the children of disobedience" from relaxing his energies, that they were still zealously and perseveringly employed, under the full conviction that even enmity and opposition would be overruled to "the furtherance of the gospel."

Mr. Morrison having long solicited a colleague, one was happily provided in Mr. Milne. A circumstance occurred, on his introduction to the friends of missions, from which much might have been expected. On his first appearance before the committee, at Aberdeen, he seemed so rustic and unpromising, that a worthy member took Dr. Philip aside and expressed his doubts whether he had the necessary qualifications for a missionary; adding, that he could not recommend him as a missionary, but that he would have no objection to join in recommending him as a servant to a mission, provided he would be willing to engage in that capacity. "At the suggestion of my worthy friend," says Dr. Philip, "I desired to speak with Milne alone. Having stated to him the objection which had been made, and asked him if he would consent to the proposal, he replied, without hesitation, and with the most significant and animated expression of countenance, 'Yes, sir, most certainly; I am

willing to be any thing, so that I am in the work. To be "a hewer of wood and a drawer of water," is too great an honour for me when the Lord's house is building.'"

After passing through a course of preparatory instruction, and being most suitably married, the Rev. Mr. Milne, accompanied by Mrs. M., set sail in Sept. 1812, and arrived safely at Macao in July, 1813. Here he immediately commenced the study of the Chinese language; but on the second or third day after he began, he received an order from the then Portuguese governor, to leave the island in eight days; which was almost immediately followed by another, to go on board a vessel then about to leave the port. Remonstrances were made, and also seconded by several gentlemen in the English factory, but in vain. The order was peremptory, and must be obeyed; the governor not acting from any personal motives, but, as was understood, under the influence of the catholic clergy, who were alarmed at the arrival of a protestant missionary, to whom they would show no indulgence, notwithstanding, at the same time, a great number of their own body were hospitably entertained, and even kindly fostered, in the heart of England.

Leaving Mrs. Milne, who was permitted to remain, Mr. M. proceeded to Canton, and, subsequently, made a tour, circulating New Testaments, tracts, and catechisms, through the chief settlements of the Malay Archipelago. On returning to Canton, the extreme jealousy of the Chinese government rendered it imprudent for him to remain; and after much consideration, it was determined that he and his family should proceed to Malacca. A further account of this devoted man will be found in the

history of that station, at a subsequent part of this volume. We return to the labours of Mr. Morrison.

Travelling in the suite of the British embassy, he remarks, "In a temple dedicated to Foo-too, which is the Chinese pronunciation of Budha, I found an European print of the head of our Saviour. He was crowned with thorns, and held a reed in his hand. This print was pasted on a large scroll of paper, which was hung up in one of the rooms of the priests, and incense vessels were placed before it. Observing some Chinese writing on the scroll, I was anxious to read it, but the priest said the picture was there dedicated, and he could not take it down. He showed me a book containing the service which he said was used when they worshipped this picture; but it was in such a mystical style, that I could not make out the scope of it. This picture, and the name Teen-choo-Keaou, by which the Romish religion is known, were the only vestiges of christianity that occurred to me during the whole of our journey."

In one of his communications, Mr. M. describes the contrast that appears between his own people and those of China, in the association so frequent among ourselves for worship and religious instruction, which among them is altogether unknown. They never meet in circumstances approaching to equality for the service of their gods, and the priests never preach or teach orally. Indeed, for this they are not qualified. They are generally illiterate, the mere performers of ceremonies, and should never be denominated by the name applied to the ministers of the christian religion. The multitudes of people in that country are, therefore,

in a moral and religious point of view, "as sheep without a shepherd."

As a help to social worship, Mr. M. translated the morning and evening prayers of the Common Prayer Book, and printed them in 1817, together with the Psalter, divided for the thirty days of the month. He says, "The church of Scotland supplied us with a catechism; the congregational churches afforded us a form for a christian assembly; and the church of England has supplied us with a manual of devotion, as a help to those who are not sufficiently instructed to conduct social worship without such aid. We are of no party. We recognize but two divisions of our fellow-creatures—the righteous and the wicked; those who love our Lord Jesus Christ, and those who do not."

In 1819, Mr., now Dr. M., wrote a small volume, called, a "Voyage round the World," with the design of enlarging the minds of the poor as to the state of mankind generally, and of introducing, at the same time, the essential truths of christianity. "To this," he says, "I added a map of the world, which so greatly delighted the Chinese printer, that he made some copies for himself; but in copying that part in which I mentioned Judea, where Jesus, the Saviour of the world, was born, he obliterated the name of Jesus: I believe through fear."

That apprehension might be entertained, appears from the following statement of a catholic missionary: "Every European priest whom they discover, is arrested, and put to death on the spot; and a similar fate is reserved for the Chinese

christian priests. The other christians, when they will not apostatize, suffer the most dreadful torments, and are afterwards banished to Tartary. In this year, (1819,) there are, in the prisons in the province of Sutcuen alone, two hundred persons, who wait the moment of exile. A Chinese priest has been strangled, and two others are to die in the same manner. In the whole empire there are but ten missionaries; five of whom are at Pekin, where they can have no correspondence with the inhabitants but in secret. The emperor has declared that he will have no more printers, watch-makers, nor even mathematicians. The bishop of Pekin has in vain attempted to introduce himself under that title. The only means of penetrating into the country, of which the missionaries can avail themselves, is to join the couriers who go from Pekin to Macao; but if this be discovered, both the missionary and the courier are put to death on the spot."

Towards the close of the same year, the translation of the Scriptures into the Chinese language was happily completed. On this interesting occasion Dr. M. thus expressed his feelings: "To have Moses, David, and the prophets, Jesus Christ and his apostles, using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world; and I trust, that the gloomy darkness of pagan scepticism will be dispelled by the day-spring from on high; and that the gilded idols of Budha, and the numberless images which fill this land, will one day assuredly fall to the ground before the power of God's word, as the idol Dagon fell before the ark.

"These are my anticipations, although there appears not the least opening at present. A bitter aversion to the name of our blessed Saviour, and to any book that contains his name or his doctrines, is felt and cherished. This, however, does not induce me to despair. I remember Britain; what she was, and what she now is, in respect of religion. Three hundred years have not yet elapsed since national authority said that 'the Bible should not be read openly in any church by the people, nor privately by the poor; that only noblemen and gentlemen, and noble ladies and gentlewomen, might have the Bible in their houses.' I remember this, and cherish hope for China.

"Tyndal, whilst being fastened to the stake, exclaimed with a fervent and loud voice, in reference to Henry VIII., 'Lord, open the eyes of the king of England;' and his prayer seems to have been heard and answered. Let us be as fervent in a similar petition, in reference to the sovereign of this empire."

CHAPTER II.

The Convert Tsae-a-ko,—His Baptism.—Contributions of the Religious Tract Society.—Comparison of different Institutions.—Itinerant Printing.—Chinese and English Dictionary completed.—Dr. Morrison's arrival in England.—Presentation to the King.—Visit to a Chinese Pagoda.—The Convert Leangafa.—His Conversations with Natives.—His Letter to the Treasurer of the London Missionary Society.—Grounds of Hope and Motives to Prayer with regard to China.—Recent Converts.—Tract distribution—Importance of the Mission Press.—Death of Dr. Morrison.—American Mission—Missionary prospects.

Dr. Morrison had now, for a long period, diligently laboured to diffuse knowledge; it was hoped that salutary impressions were made on the minds of some of those who attended on the sabbath, and of others who read the Scriptures and tracts at home; but, until 1814, no individual had resolution to seek admission, by baptism, into the church of Christ. The Chinese government had not indeed officially noticed the proceedings of the protestant mission; for it was always an object with those engaged in it to proceed quietly, and attract as little notice as possible; but it was feared that an open profession of christianity might excite their attention; and it was possible that they would not be at the trouble to examine and discriminate between different modes, but condemn it altogether as a foreign religion. This, it was believed, tended to hinder two or three persons from declaring themselves on the side of the gospel. A native Chinese, however, named Tsae-a-ko, aged twenty-seven, after

instruction and examination for a considerable time, came forward and confessed his faith in Christ, in the following terms:—

"Tsae-a-ko desires baptism, and his written confession respecting himself is as follows:—

"Jesus making atonement for us is the blessed sound. Language and thought are both inadequate to exhaust the gracious and admirable goodness of the intention of Jesus. I now believe in Jesus, and rely on his merits to obtain the remission of sin. I have sins and defects, and without faith in Jesus for the remission of sins, should be eternally miserable. Now that we have heard of the forgiveness of sins through Jesus, we ought with all our hearts to rely on his merits. He who does not do so is not a good man. I by no means rely on my own goodness. When I reflect and question myself, I perceive that from childhood till now I have had no strength, no merit, no learning. Till this, my twenty-seventh year, I have done nothing to answer to the goodness of God, in giving me existence in this world as a human being. I have not recompensed the kindness of my parents, my relations, my friends. Shall I repine? Shall I hope in my own good deeds? I entirely call upon God the Father, and rely upon God for the remission of sin. I also always pray to God to confer upon me the Holy Spirit."

Dr. M. has given the following sketch of Tsae-a-ko. "He is the son of a second concubine. When he was twenty-one years of age, he came to my house, and heard me talk of Jesus, but says, he did not well understand what I meant. That was my first year in China. Three years after, when I could speak better, and could write, he understood

better; and being employed by his brother in superintending the New Testament for the press, he says, that he began to see that the merits of Jesus were able to save all men, in all ages and nations, and hence he listened to and believed in him.

"His natural temper is not good. He often disagreed with his brother and other domestics; and I thought it better he should retire from my service. He however continued, whenever he was within a few miles, to come to worship on the sabbath day.

"He prayed earnestly, morning and evening, and read the decalogue as contained in the catechism. He says, that from the decalogue, and instruction of friends, he saw his great and manifold errors, that his nature was wrong, that he had been unjust, and that he had not fulfilled his duty to his friends, or brother, or other men.

"His knowledge, of course, is very limited, and his views perhaps obscure, but I hope that his faith in Jesus is sincere. I took for my guide what Philip said to the eunuch, 'If thou believest with all thine heart, thou mayest be baptized.' Oh that at the great day he may prove to have been a brand plucked out of the burning. May God be glorified in his eternal salvation.

"Tsae-a-ko, when at school, was often unwell, and did not make so much progress as his brother Tsae-a-hëen, who is with me. Tsae-a-hëen is mild and judicious; but is, I fear, in his heart, opposed to the gospel. His attendance to preaching on the Lord's day is also constant; but insincerity and want of truth are vices which cling to the Chinese character.

"At a spring of water, issuing from the foot of

a lofty hill by the sea side, away from human observation, I baptized in the name of the Father, Son, and Holy Spirit, Tsae-a-ko. Oh that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of the Holy Spirit. May he be the first-fruits of a great harvest: one of millions who shall believe and be saved from the wrath to come."

On Tsae-a-ko's confession it is appropriately remarked, that if great imperfections attend the most enlightened christians, who have, from their very infancy, been trained up in the ways of God, how much more may this be expected to be the case with the first converts from paganism, who cannot be supposed, in a short time, to divest themselves entirely of the influence of native prejudices, or completely to break the force of former habits. To object to first converts, because they are less perfect than christians who have enjoyed higher privileges, discovers great ignorance of human nature. Tsae-a-ko adhered to his profession of the gospel until his death, which took place in 1818.

In a volume entitled "A Retrospect of the First Ten Years of the Chinese Mission," the writer acknowledges certain grants of £1000 received from the British and Foreign Bible Society, for printing the Scriptures in Chinese, and thus proceeds:—

"In consequence of an application to the Religious Tract Society, a sum of £300 was voted for the purpose of assisting the Chinese mission in printing and circulating religious tracts in the Chinese language. A second grant of £400 was subsequently received from the same society, and for the same purposes. Great are our obligations to that institution, and great is the necessity that

exists in these pagan lands for the exercise of its beneficence. Tracts are soon read through, and easily carried about with one. Several hundreds of different sorts and on different subjects, may with facility be packed up in a very small compass. They admit of greater familiarity of diction, and a more diffuse style, than is befitting the majestic sublimity of the sacred oracles themselves. They may be circulated more widely than the sacred Scriptures can. If we calculate either the price, or the persons capable of deriving profit from the religious books among the Chinese, we shall find that fifty tracts may be given away for one New Testament. Thus fifty persons may be made acquainted with at least one important truth for the expense of one Testament. A missionary, in his itinerant labours among the heathen, can carry a hundred tracts in his hand; and he will ever find great satisfaction in leaving an appropriate one in the house where he has been visiting; or by putting one into the hands of those with whom he has been conversing; or by dropping one on the highway, where it is likely to be taken up by some passing stranger; or by reading and explaining one to those who are inclined to hear. A tract may be inclosed in a letter, and sent into a persecuting country, without much risk of discovery. These things show the high importance of the Tract Society, and how powerful an auxiliary it may become in the conversion of the heathen to Christ. Indeed, it holds the third rank in point of utility among those societies which constitute the glory of christendom. Missionaries must ever be entitled to the first place, at least in as far as the heathen are concerned; inasmuch as without them

translations of the Scriptures are not likely to be extensively made, nor tracts written. Next in order comes the Bible Society, that mighty agent of Divine Providence for uniting the energies of the christian public, and to which almost every protestant mission in the known world is indebted. The Tract Society is the last of this sacred triad, and though, in some respects, it holds a lower place than the other two, in others, its utility is more immediate, extensive, and apparent, than that of theirs. Nothing is farther from the writer's mind than a wish to excite a dishonourable rivalship among these noble institutions, which will doubtless, by their united efforts, in the course of time, make true religion to surround the globe on which we dwell; and extend the boundaries of the christian church as widely as the habitations of men. But it is right that each institution should have its due honour; and we ought to know in what particular each excels, and how they all unite to promote the great cause of truth and righteousness in the earth. May Heaven continue to smile on them all, and may the joy of the Holy Ghost dwell abundantly in the hearts of those who direct their concerns."

In the same volume, an ingenious speculation is thus given: "Itinerant preaching every one knows about; itinerant printing is not familiar to us. Let us then for once send the press out to make the tour of China. Suppose a missionary sets off from Canton, taking his printer with him, and a small box or bundle of tools. Paper, and wood for plates, he may find almost everywhere. Now, in each of the provincial towns, he may find it necessary or useful to publish a small tract, or a

short abstract of christian doctrine, or some select portions of the word of God. Part of the day he preaches, and part of it is devoted to prepare these for the press. If they do not extend beyond eight or ten pages, the printer, by a little extra exertion, will, in as many days, finish one. If it be a mere abstract, in one day it may be ready. The tract is printed, distributed, and the blocks made a present of to some persons who may, from regard to their own interest, multiply copies and sell them. If he want the same tract, or some other one, at the next province or large town, it can be prepared; and if he travel by water, the printer may be at work all day, as the inland navigation is seldom attended with such a motion of the vessel as to prevent people from carrying on their usual work. The tract may be nearly ready by the time they reach the place where it is to be circulated. It is circulated, and another, if wanted, prepared, printed, circulated, and the blocks, as in the former instance, given away. Thus he acts, for instance, through the ten provinces of the south-east coast, and on his return home he can calculate that he has, by the good hand of his God upon him, not only preached the gospel round the border of the Chinese empire, but also printed ten or more tracts, in ten of its provincial cities, in each of which thousands of copies were distributed, and where the blocks still remain to multiply thousands more."

In their report for 1823, the directors observe—"The completion of Dr. Morrison's Chinese and English Dictionary, (which has occupied more or less of his time during a period of fifteen years,) as well as that of the Chinese version of the holy

Scriptures, forms a kind of epoch in the history of the mission.

"It is due to Dr. Morrison to observe, that by means of his Chinese and English Dictionary, in conjunction with the Chinese Grammar, compiled by him, and published about twelve years ago, he has furnished, for the use of English students of Chinese, highly valuable facilities for attaining a knowledge of this very difficult language; and, at the same time he has contributed to open more widely the door of access to the stores of Chinese literature and philosophy.

"But his labours in this department are chiefly important, as they supply the christian missionary with the means of attaining with accuracy, and, as far as possible, with ease, the language of a people who compose about a fourth part of the entire population of the globe.

"It may further be observed, in reference to the philological labours of Dr. Morrison, that they have also contributed to prepare the way for the future dissemination of European learning and science, through the medium of the English language, among the natives of China. The introduction of these into the empire, as objects of study, in the first place to the more learned, and gradually of education to others, would naturally tend to loosen the fetters of superstition and prejudice; to substitute for a contempt, perhaps more feigned than real, a degree of respect and veneration for the inhabitants of Europe; and thus, at length, to procure a candid attention, on the part of the more inquisitive of the Chinese at least, to the doctrines and evidences of christianity.

In December, 1823, Dr. M. embarked for England, where he arrived in safety in the March following. Previous to his departure from China, he dedicated, by prayer and imposition of hands, a native convert, named Leangafa, to the work of an evangelist among his own countrymen; securing to him a small annual stipend for the duties to be performed in discharging his sacred obligations, and, at the same time, permitting him to pursue his own secular calling, as the principal means of support.

Shortly after Dr. M.'s arrival, he had the honour to be introduced at court, by Sir George Staunton, bart., as the first protestant missionary to China; and was presented to the king by the president of the Board of Control, the right honourable Charles Wynn. Dr. Morrison was permitted to lay before his majesty a copy of the Chinese version of the holy Scriptures, made by himself and the late Dr. Milne; and also to present to the king an account of the Anglo-Chinese College and Singapore Institution.

In an official communication of Sir George Staunton, dated April 12, 1824, Mr. now Sir Robert Peel, then secretary for the home department, stated, that in laying the Chinese Bible before the king, he had mentioned the very singular and meritorious exertions made by Dr. Morrison for the promotion of religion and literature in the east: and that he had it in command to communicate his majesty's marked approbation of that gentleman's distinguished and useful labours.

Another letter was subsequently addressed to Dr. Morrison himself, by his majesty's librarian; in which the writer observes—"I have received

his majesty's commands to convey to you his acknowledgment, and to express his sense of your attention in presenting, through Mr. Peel, a copy of your Chinese Bible.

"And his majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his library."

Messrs. Tyerman and Bennett, a deputation from the London Missionary Society, reached Macao during the absence of Dr. Morrison. To them we are indebted for the following instance of superstition.

"At a famous Chinese pagoda, situated among granite rocks, on the sea-shore, and consisting of various attached temples, with places for offerings, all in the gaudiest style of nationally fantastic architecture, we met a mandarin of high rank coming to worship, with a large train of attendants. We were not allowed to follow him into the shrine, whither he went to prostrate his magnificence before a deaf, dumb, blind, lame, dead stock, which a man who durst not have looked him in the face, had they met by the way, may have carved out of a piece of wood, and, when he had finished his work, gathered up the chips and made a fire with them to boil his paddy-pot! But we had an opportunity of witnessing the antic tricks exhibited by another personage, of no mean rank, at the same temple. Immediately upon his arrival, he put a white robe over all his other clothing. While he was doing this, a man brought a large wooden tray, on which were laid two ribs of fat pork, a boiled fowl, and a baked fish. These were placed upon an altar-table before the idol, together with a tea-pot, and five porcelain cups. The worshipper first poured water out of the pot into each of the

cups. He then produced a bundle of incense-sticks, rolled in sacred papers, which, having reverentially lighted, he fixed them, one by one—there might be thirty in all—before the idol, on either hand of it, and in various niches both within and on the outside of the building; at each act making certain grotesque, but grave gesticulations, as though an invisible divinity dwelt in every hole and crevice where he could stick a splinter of sandal-wood. After this preparation, he went and kneeled down in front of the altar where the provisions had been deposited. A servant on each side of him did the same; and all three repeatedly bowed their bodies till they touched the ground with their foreheads. This part of the service was accompanied by three loud strokes upon a bell without, and as many on a great drum within, by a boy in attendance. Some sacred scrolls of paper, which had been carefully counted, and put into a kind of fire-place on the outside of the temple, were now set in flames, by a scroll of the same hallowed character, which was lighted at one of the incense-sticks. Finally, a parcel of small crackers was opened, and the train of them suspended before a hole in the wall, at the back of the fire-place. One of these, being ignited, communicated with the next to it, and on went the blaze, the fume, and the explosion, till the whole had been dissipated, and left nothing but the stench behind. Here ended the ceremony. The water was poured back from the little cups into the tea-pot; the tray and its savoury contents were carried away again. We were informed that the spirit of the god had regaled itself on the spirit of the food, and the latter, not being a whit the worse for wear, was

taken home by the devout owner for his own use. This is genuine Chinese thrift. All the while, a company of gamblers were seated on the floor, within the same sanctuary, playing at cards with quite as much devotion as the idolater and his menials were playing at religion. Better employed than either party were a few lads, in the joy of youth, romping and racketing at their own more commendable and not less intellectual, pastimes; though our presence somewhat interrupted the indulgence of their mirth, that they might amuse their curiosity with looking at the strangers, and wondering—if even a Chinese child can wonder, born and brought up as they are in dogged indifference to every thing not Chinese—wondering, we say, what two outlandish fellows could be doing there, who were neither gambling, nor worshipping, nor playing, like themselves."

On September 19th, 1826, Dr. Morrison and his family returned to Macao, where he met Leangafa. He had been actively and usefully employed, and gave a short account of some conversations which had taken place with some Chinese, who had casually taken up the Bible. One of these occurred in a passage-boat. He happened to be reading the evangelist Mark, when a fellow-passenger took up the book, and cast his eyes on these words, "Till the Son of man were risen from the dead," and then asked what was meant. Leangafa declared the death and resurrection of Jesus to make atonement for the sins of men, confessed his own faith, and preached salvation to all them who truly receive the Divine testimony contained in the Scriptures: he spoke also of the benevolent miracles of Jesus. His companions

scoffingly asked if he had seen these miracles with his own eyes: his answer was, "No; but they are related in the sacred books, which were published in the land of Judea, situated in the western world, and many nations believe them to be true." "Have you never read," said his opponent, "what the ancient philosopher, Mang-tsze, said? 'It would be better for mankind to have no books, than to believe every thing contained in books.' Although the western nations believe these books, it is not necessary that we Chinese should believe them: do you believe?" To this Leangafa replied, "Although I never saw the things recorded, I most firmly believe the doctrines and principles contained in the Bible. I know that I have been a very wicked man, and if there be no Saviour to make atonement for sin, it would be impossible for me, either in this life, or in that to come, to escape the righteous judgment of God. I therefore firmly believe the truth, obey it, reverence it, and love it. Have you not read what Mang-tsze said on another occasion? 'A good man may be deceived by a distorted representation of truths and facts, but cannot be deluded so as to believe principles entirely false and utterly absurd;' therefore, I believe the principles, although I did not see the facts recorded. Moreover, I have the certainty of my own consciousness that I have been a great sinner and a wicked man." The greater part of the people in the passage-boat laughed and mocked at the conversation: some sat in silence, listening to the things said; at length the boat reached the shore, and the defender of heathenism gave no further answer.

Leangafa had another conversation, in his own

house, with a man who took up a copy of the Bible and read these words, "Holy men of God spake as they were moved by the Holy Ghost." This led to a declaration by the christian convert, that the Creator of the universe was one God; and that the Divine unity included three persons, the Father, the Son, and the Holy Spirit; that the Father sent the Son to be the Saviour of the world; and that the Holy Spirit converts the souls of men, by enlightening the mind to discern the evil of sin and of idolatry, and to perceive the truth of the principles of Divine revelation." His friend then asked if he thought that all the literati of China, the doctors and scholars of various degrees, could not understand true principles of morals and religion, unless they were converted by the Holy Spirit. "If so," said he, "since you affirm that God is the Creator and Preserver of men, he had better give the Holy Spirit to all mankind." Leangafa replied, that "the mind of God was unfathomable, and his ways incomprehensible by carnal man. A child of three years old could not understand the thoughts or the doings of a hoary-headed sage." His friend gave no answer, but took his departure.

"Since my arrival," says Dr. M., at a later period, "Leangafa has written a short account of the workings of his own mind, when as a printer, attending in the College Hall, at Malacca, he first came under the tuition of Dr. Milne. At first, he mocked the services in his heart, and sought, by attention to the rites of Budhaism, to quiet his conscience, while he still lived in the practice of lying, sensuality, and other vices. Portions of the Scriptures which were read, and the exhortations

of Christ's faithful messenger, gradually convinced him partially, and rendered his mind more favourable. As no work was allowed on Sundays at the society's Chinese press, he employed that day in reading the Bible; and thus he was at last determined to give himself to the Lord, and live to his glory.

"His wife professes belief in the Saviour, and has abandoned the worship of idols; but clings still to the honorary homage paid to the names of ancestors. Leangafa is anxious for the welfare of his boy; who, although baptized, being continually surrounded by heathens, as a child, almost inevitably learns their ways.

"He regrets that he has not been the instrument of converting one person since I left, and expresses his desire to be continued in prosecuting his studies of the Bible, and proclaiming the gospel of the kingdom. These wishes of his it is my desire to meet."

In 1827, Leangafa addressed an interesting letter to the London Missionary Society, expressive of fervent gratitude for the spiritual blessings he had enjoyed, and of intense desire for their possession by others. He continued his study of the Scriptures, visited Dr. M. daily for the removal of any difficulties that arose, wrote notes of what he heard, completed a paraphrastic version of the epistle to the Romans, and lamenting his want of success in converting souls to Christ, resolved to write and distribute short tracts as the most practicable method of disseminating Divine truth.

It is a delightful fact that the Bible has been now for several years circulating in different parts of China, even to the very heart of the empire; as

well as among the Chinese settlers in many islands of the Indian Ocean. Before, too, this could be done, upwards of 100,000 copies of various publications in Chinese, including portions of the Scriptures, were dispersed among them, and among Chinese on board trading vessels, by whom they were conveyed into China Proper. The Chinese are a reading people, these are therefore perused; and the inquiries for books, by those who in the junks visit the islands or settlements of the Indian seas where missions have been established, continue without intermission, and are constantly met.

In 1831, Dr. Morrison says, "I regret that a wide door is not opened, to send the words of eternal life through the whole length and breadth of China. Where we cannot send whole Bibles, we can yet distribute portions of the Lord's word. I have a confidence and a hope in the pure text of holy Scripture, as derived from Divine inspiration, far superior to any human composition, for the sake of the heathen. Yesterday Leangafa wrote out, for a sheet tract, that inimitable exhibition of the vanity of idols, contained in Isaiah, chapter 44, which happened to be the lesson of the day, and was read by us in our little native congregation. Afa, as we abbreviate his name, explained the Scriptures to his aged pagan father, in the morning; and mentioned, with grateful hope, that the old man's heart was somewhat softened; he listened to the word, and knelt down to join in prayer to the living and true God, through Jesus Christ."

Accompanied by Agong, another Chinese convert, he itinerated in one year about 250 miles in the interior, for the purpose of instructing his countrymen in the knowledge of Christ, and dis-

tributing religious tracts among them, written and published by him with that view. In reference to him, Dr. M. remarks, "He has exposed the vain superstitions which delude the minds of the Chinese, in a manner which no European now living, with whom I am acquainted, could equal."

In October, 1832, he writes, "I have been twenty-five years in China, and am now beginning to see the work prosper. Blessed be God for his mercy to me. By the press we have been enabled to scatter knowledge far and wide. We now greatly want writers in Chinese. My strength fails me much. The Confucian atheists, who believe that death is annihilation, are numerous. Of late, some merchants here, of that school, have been put into possession of the Testament, Milne on the Soul, and other books printed by us.

"Agong has been occupied in my house all the summer, in printing sheet tracts on the lithographic press. Leangafa has been engaged in printing nine tracts, for which the Tract Society sent out funds. He has baptized three persons during the year."

On one occasion, since that period, Leangafa and his fellow disciple Agong went forth into the streets of Canton, and distributed more than 2,500 volumes of Scripture tracts, and his own "Good Words to admonish the Age," among the 24,000 literary graduates who had assembled in that city for public examination. The books are said to have been received with gladness. At another time he made a large distribution in similar circumstances.

Thus the press is a most important instrument

of good. Nor should it be overlooked, that the establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the Protestant mission. The Hon. East India Company's press, to print Dr. Morrison's Dictionary, was the first; and now, both English and Americans endeavour, by the press, to draw attention to China, and give information concerning it and the surrounding nations. The Indo-Chinese Gleaner, at Malacca; the Canton newspapers, and the Chinese Repository, have all risen up since this mission commenced. Missionary voyages have been performed, and the Chinese sought out, at various places under European control, in the Archipelago, as well as in Siam, at the Loochoo islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by Protestant missionaries, have reached and been read by the emperor himself.

Though the press was Dr. Morrison's chief instrument for diffusing the knowledge of Christ, yet he was not limited to that alone. From first to last, he maintained in his own house on the Sabbath, Divine worship in the Chinese language. Long before the arrival of the Company's chaplain in China, he performed one service in English and two in Chinese on each Lord's day: the Chinese he never omitted, but the English was more limited and occasional during late years. Preaching in Chinese has ever called for caution, more perhaps in former times than at present; but he was able to continue it during the violent measures adopted by the Chinese government against the Roman Catholics in 1814.

To his work he continued indeed "faithful unto death." Heaven, "the believer's home," was the subject of a sermon which he wrote (but never preached) about forty days before his dissolution. In a letter, written a short time before it occurred, he expressed his "apprehensions that his work was finished, and his gratitude to God for what he had been permitted to accomplish for the Redeemer's cause."

On the last Sabbath before his death, he was peculiarly animated and solemn in his exhortation to his native audience, that they should give heed to the repeated instructions they had enjoyed—as if, and as it proved, they were to enjoy them no more. In singing—his favourite devotional exercise—he sung with them the hymn which he had prepared and translated during the summer—

"Jesu, lover of my soul."

He had been for some time in a state of declining health, but his illness was greatly increased by the fatigue he encountered, and by exposure to heavy rain, in accompanying Lord Napier to Canton. There, after a week of debility and exhaustion, endured with exemplary patience, and a tranquil hope of approaching glory, on the 1st of August, 1834, he expired in the arms of his eldest son, and entered on the blessedness of the dead who die in the Lord, who rest from their labours, and whose works do follow them.

Under the pressure of so great a loss, sustained, not by the Chinese mission only, but by the entire church of Christ, and by the world at large, it is soothing and consolatory to think, that such a man is succeeded by such a son, not only in his official

appointment at Canton, but in his character, spirit, missionary ardour, and devotedness to God.

The American Board has latterly engaged in efforts on behalf of China, at Canton and Macao. Progress has been made in the language; information respecting China has been collected and diffused, and books have been prepared and distributed.

A valuable letter has been recently received from Mr. Dyer, of the London Missionary Society, as to the present circumstances of this remarkable and interesting country. He contends that China is not generally opened to the reception of missionaries, to the establishment of Christian schools, or to the printing of the Scriptures and tracts in the interior. He affirms, however, that never was the prospect more bright, more glorious, than at this day; for we can pour as many books into China as we can print. "Never," he says, "were our books better adapted to accomplish the end than at present," and the means of multiplying these books are rapidly increasing.

CHAPTER III.

Settlement of the Rev. R. Milne at Malacca.—Mode of spending the Sabbath.—Interview with Sabat.—Baptism of Leangafa.—Lecture opened in the Temple of Ta-peh-Kung.—Anglo-Chinese College.—Death of Mrs. and Dr. Milne.—Visit of the Deputation.—Circulation of the Scriptures.—Improved state of the Mission.—Pulo Penang.—Idolatrous Festival.—Infanticide.—Singapore.—Siam.—Rev. Mr. Gutzslaff.—His Labours.

In consequence of the circumstances stated in the previous account of China, the Rev. R. Milne determined to settle at Malacca.

Soon after his arrival he opened a charity-school for poor Chinese boys, and fifteen of them were placed under instruction. On the sabbath he preached a short discourse in English to a congregation of from thirty to fifty people, and taught and examined his scholars; and whenever he could, received the Chinese in a little room fitted up in their own style, that he might converse with them, as he also did in the streets and shops.

"One day," says he, referring to his visiting Penang, "I met with Sabat, the Arabian, formerly a convert to christianity, under the labours of the Rev. Henry Martyn, and subsequently employed by the Bible Society in Bengal. His aspect appeared interesting in the highest degree, and his conversation discovered a very acute intellect. I had previously heard of his conversion and labours; but knew nothing of his apostacy, till he himself mentioned it. The causes which led to this unhallowed step he endeavoured to explain,

but I could not clearly comprehend him. The fact of his apostacy, and of his having written a book professedly in favour of mohammedanism, he did not attempt to conceal; but appeared to be deeply affected with the sin and folly of his conduct. On my putting some pointed questions to him, he replied, 'I am unhappy! I have a mountain of burning sand on my head! And when I go about, I know not what I am doing!' He then added, 'What I did in renouncing christianity and writing my book, (which I call my evil work,) was done in that heat of passion which is so natural to an Arab; and my chief wish now is, that God may spare me to refute that book, page by page. I know it contains all that can be said in favour of mohammedanism; and should I live to refute it, I shall render a greater service to the gospel than if it had not been written.'

"He spoke with rapture of the Rev. H. Martyn, and said that if every hair on his body were a tongue, he could not fully describe the worth of that excellent man. He also alluded to the Rev. Messrs. Cran and Des Granges as amiable and lovely characters; and observed that the baptists at Serampore were very worthy men, though he could not receive their doctrine of adult baptism.

"The case of this poor man," says Mr. Milne, "deeply affected me and captain M'Innes, who was also present. We afterwards visited and conversed with him, and, as he understood English, I wrote a letter to him, exhorting him to a speedy repentance and turning to the Lord.

"After a little time, he went over to Acheen, with the ex-king, but for what purpose, I know not. On his way back to Penang, he unfortunately fell

into the hands of the usurper, who seized all his property, and put him in irons. A few days ago, I received a letter from him, from which it appears that he is confined day and night in the gun-room of a piratical brig belonging to the usurper, and that, during the night, he is always put in irons. He says, 'When I was first brought before the usurper, he examined me, and found no fault; but he afterwards asked, 'What is thy religion?' I replied, 'My parents were mohammedans.' 'But what is thy religion?' To this I merely answered, 'God knows.' 'Then,' said the usurper, 'thy parents were mohammedans, but thou art a serance (a christian), and must be put to death.'' Since that time he has been in confinement; nor does it appear that he denied his being still a christian. I immediately despatched the letter to captain M'Innes, entreating him to endeavour to procure Sabat's release, and earnestly prayed the Lord to grant that in his captivity his backslidings might be healed."

Mr. M. opened a Thursday evening lecture in the temple of Ta-peh-Kung, to which he gained admission through the influence of two of his most regular hearers. "Being a public place," says he, "though small, it seemed better adapted to my purpose than a private house, though larger; because quarrels and contentions, which often prevent neighbours who do not agree, from going to a private house, do not prevent them from visiting the temple. The place is sometimes full. I sit down before the altar, preach the gospel of the Son of God, and often condemn idolatry in the presence of the idol and its votaries. On great days, I am obliged to sit before pots of smoking incense,

cups of tea, and burning candles of an immense size, placed on the altar, in honour of the deity whose worship it is my aim to overthrow. I will not presume to say a single word which may lead to a supposition that great things are doing; but I think it would not be a little gratifying to the members of the Bible Society, to see half a dozen New Testaments taken out and opened in this idol's temple, by the heathen, in order to search for the text, or to look over the passage explained. The people bring their books from their houses, and carry them back, when the service is over. How great a blessing will the Bible Society which furnishes this precious volume prove to the world, and how important is its assistance to christian missionaries!"

On the 11th of November, 1818, major Farquhar, late English resident and commandant of Malacca, laid the foundation stone of an institution called the Anglo-Chinese College, in the presence of the governor of the colony since its restoration to the king of the Netherlands, and other distinguished individuals. This institution, the chief objects of which are the cultivation of Chinese and English literature, and the diffusion of christianity in the countries and islands which lie to the eastward of Penang, owes its origin to the Rev. Dr. Morrison, who generously devoted the sum of one thousand pounds sterling to the erection of the building, and promised an additional sum of one hundred pounds annually for the first five years, commencing from the opening of the college.

In the month of March, 1819, Mr. Milne was bereaved of his pious and affectionate wife, in whom he had indeed found a "help meet." About two

years before this trying event she had been visited by a very serious illness, during which her life was despaired of. At that time she made a solemn surrender of herself, her husband, and her beloved children, to God her Saviour; and her enjoyment of the consolations of the gospel was so great, that she afterwards said, in reference to her recovery, "Your intimation that my complaint had taken a favourable turn filled me with sorrow, and I felt an unspeakable disappointment in being sent back again, as it were, from the gates of heaven, to spend a little more time in this sinful and dreary state."

The death of Mrs. M. is thus affectingly recorded in Mr. M.'s journal, March 20, 1819. "Clay-bang, about four miles from Malacca. This morning, about nine o'clock, my dear wife was taken from me by the hand of death. I closed her eyes with my own hands, and assisted in doing the last offices for her. For the last four days of her life she said but little about divine things; stupor and partial delirium being produced by her complaint. She had previously given charge concerning her affairs, and often said that though she could not feel as she wished under such serious circumstances, yet she hoped that the Lord, whom she had chosen in the days of her youth, would be her God; and that her only hope was in Christ Jesus. For several days I have given up every other concern to attend solely to her, with which she was greatly pleased; and it is now to me a source of satisfaction, that I attended her to the last with as much tenderness and attention as I then thought I possibly could; but alas! now, what regrets crowd upon me! but they are fruitless. O Lord, if in any thing I have been sinfully

negligent; if I ever grieved the heart of her whom thou gavest me; if her passage from time to eternity was attended with pain on my account, in any thing which I neglected to do; or if I did, or said, what I ought not to have done or said, O pardon it. While I weep over my own loss, and that of the children, I feel glad on her account, and thankful to the God of all grace for taking her to himself. The words, 'To be with Christ is far better,' have been frequently running in my thoughts."

Mr. afterwards Dr. Milne, followed his beloved wife to the grave in 1822. For several years he had suffered much from occasional indisposition, but his devotedness to his work prevented his visiting the Cape of Good Hope or his native land, which had been recommended. At length a voyage was absolutely necessary, and he went to Singapore and Penang. In reference to one sabbath spent at sea, Mr. Beighton says:—"Dr. Milne appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion his petition was, 'O God, prepare me for life or death;' adding, with peculiar emphasis, 'but death—death! that is the thing!' Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The Lord, however, was pleased to spare his dying servant to see his family at Malacca.

"Dr. Milne did not appear to experience those raptures with which some christians are favoured on the near approach of death; but his confidence in Christ was thus expressed:

'If I am found in Jesus' hands,
My soul can ne'er be lost.'

"About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, 'My God, my God, help me!' He was afterwards somewhat more easy, but became gradually weaker; at half-past two o'clock on Sunday morning, June 2, 1822, he was released from all his sufferings; and his happy spirit fled to enjoy a glorious sabbath in the paradise of God."

In consequence of the decease of Dr. Milne, the Chinese services at Malacca were, for a short time, necessarily suspended. On the arrival of Dr. Morrison, however, for the purpose of erecting a monument to the memory of his beloved colleague, and of rendering various services to the mission, the Chinese congregation was privileged with the dispensation of the gospel as formerly: and, after his departure, Mr. Collie was enabled to deliver a short discourse to them every sabbath.

Numerous copies of the Chinese scriptures and religious tracts were, about the same time, put into circulation; and at the celebration of a Chinese festival, the missionaries were invited into the principal temple, by the most respectable residents of that nation at Malacca, and permitted to give their Chinese books to every one in the assembly who could read. The priests alone refused to accept of them.

Speaking of the youths admitted on the foundation of the Anglo-Chinese College, amounting to fifteen, who had professedly embraced christianity, and entered with cheerfulness upon their religious exercises, Mr. Collie observes, "We are reading regularly through the Old and New Testaments, and I am happy to say that the students sometimes appear much interested in the truths of this blessed

book. The knowledge of the great fundamental truths of christianity, which they manifest in conversation, and in their essays, often astonishes and delights us; and, although we cannot say that any of them have as yet manifested decisive evidence of conversion to God, yet there is much heavenly truth lodged in their minds, and they are so far cast into the christian mould, as entirely to have given up idol worship, and have externally become the daily worshippers of the living and true God. We have not, for a considerable period, observed one of them join in the religious ceremonies of their nation; and though we have heard, that, in consequence of the circulation of some sheet-tracts in Malacca, some of the Chinese have attempted to hold up our religion to ridicule, yet our students, to a man, most cheerfully assist us in the distribution of tracts, sometimes travelling for hours together, under a burning sun, in order to put the bread of life into the hands of their countrymen. Almost every week, also, some of them ask for tracts to give to their parents and relations."

Malacca was visited by the deputation, who give the following interesting particulars:—

"Mr. Collie conducted us through the schools for Chinese children, under the care of the missionaries. In these and a few smaller ones in the country, they compute about 240 scholars, besides twenty-six who belong to the college. These attend from six o'clock in the morning till eight in the evening, including proper intervals for meals. They all sleep at home with their families. In the schools which we visited, the boys were learning to read, and to get by heart catechisms and other religious lessons. A few of their countrymen's

books are used for particular purposes, but none which contain any thing contrary to the gospel. Their teachers are Chinese; yet, in none of the rooms, excepting one, did we perceive any trace of idolatry; but as the children have, unhappily, examples of that at home, which is but too powerful in counteracting the ordinary influence of external christian instruction, we can only do in this, as we must do in many other cases, look to the power of God's Spirit for the desired success. We know not, in the mean time, what better can be done; and though it be like casting bread upon the waters, as in sowing the paddy-fields here, yet, after many days, the spiritual rice-harvest may appear, as the natural one does, abundantly, in its season.

"One sabbath afternoon, a hundred and twelve Chinese scholars were catechised, in the lecture room, at the college. They answered questions and repeated lessons with mechanical accuracy. Some of these lads could recite the contents of a moderate-sized volume, without mistaking a single character—no small achievement in Chinese literature. In the evening several of them were exercised in psalm and hymn singing, in their own tongue; when their performances were quite as well as could have been expected. To eight of the boys, who understood English pretty well, we delivered a few words of suitable advice and encouragement. All the children in these schools are half-castes; the fathers being Chinese, and the mothers Malays. They generally speak their mother tongue, Malayan; but in the college they are required to employ the Chinese only.

"At the request of the missionaries, we laid the foundation-stone of a chapel, (there being none at

present,) for the benefit of the Chinese and the Malays. Most of our countrymen at Malacca attended the ceremony, together with a great concourse of the mixed native population. Some of the mohammedan Malays expressed much displeasure at the idea that they should be thought to need the instructions of British missionaries; while, on the other hand, the idolatrous Chinese were not a little chagrined that a christian church should be erected just opposite to their principal temple. We trust that this very cause of offence will ultimately be the means of grace to both."

"We visited," they afterwards remark, "a Chinese temple, where idol-worship is occasionally performed. It stands within an enclosure of high brick walls, and consists of various compartments, quite open to the air on one side. Before these are placed tables for altars, behind which are various groups of images, of many sizes, shapes, and colours; some gilt, others plain; many adorned with fantastic trappings of tinsel, &c.; while sweet odours and sandal-wood are kept burning in their presence. Transparent lanterns are also suspended at suitable places. We were allowed to walk through the sanctuaries, and even handle the idols as we pleased, though several of the attendants were at work in the court-yard. While conversing with a priest, he said to us, 'Don't you think I am a very good man?' 'Why should we think so?' was our reply. 'Because,' said he, 'I am so very tall!'"

Latterly the mission has assumed a more decidedly favourable aspect than heretofore. Several instances have occurred of conversion to God, and those who have thus tasted that the Lord is gracious,

have greatly aided the brethren. One of them, directed in Providence to the chapel, on his arrival from the interior of China, was impressed by the sermon on regeneration he then heard, and has become "quite as valuable," says Mr. Evans, "as Leangafa." A greater number of Chinese have been baptized at Malacca during the last year, than in any preceding one. There are now nearly thirty at that station. Their knowledge of Scripture is extraordinary; and they are ready to go forth at once as preachers of the gospel to their countrymen."

PULO PENANG, or Prince of Wales' Island, was visited by Dr. Milne; and, in 1819, Mr. Medhurst, who had previously assisted him at Malacca, obtained the use of a Chinese temple as a school-room, and distributed a considerable number of tracts. Mr. Beighton afterwards opened two Malay schools, and was followed by Mr. Ince. The books he distributed were received with apparent pleasure and thankfulness, and the Chinese requested that he would sit down with them, to drink tea and partake of their beetel nut.

On one occasion this missionary went to witness the great idolatrous festival of Shaou and Tseaou, which is considered as a feast of pure benevolence; being celebrated on the behalf of those poor bereaved spirits who have no relations to mourn for them; to supply them with clothes, money, and other necessaries; to rescue them from Tartarus; and to exalt them to higher and more felicitous regions. On Mr. Ince's arrival at the temple, he found it surrounded by a vast concourse of people, whose general appearance reminded him of the crowds which usually attend a fair in England.

On one side of the temple was a large paper idol, of a most uncouth form, and about fourteen feet in height, with uncommonly large glass eyes, and painted with various colours. Immediately before this hideous deity, was a long table, set out with all kinds of provisions, interspersed with small paper idols. At one end of the table were some carpets spread on the ground, on which sat half a dozen priests, worshipping their god, chanting an unintelligible jargon, and bowing themselves to the ground. There were many other smaller paper idols, represented as riding on animals of the same material; and the whole scene was illuminated by a profusion of lanterns and candles. Behind the great idol was a large quantity of pieces of paper, many of which were covered with gold leaf. These papers were burned by the idolaters, under a firm persuasion that they are transformed into money in the world of spirits.

After remarking to some of the persons around him that there was but one true God, and that such things as these were displeasing in his sight, Mr. Ince inquired what their god was made of. Without hesitation, they replied, "Paper." He, of course, expressed his astonishment at the folly of worshipping a piece of painted paper; adding, that the deity they were worshipping had eyes, but could not see; ears, but could not hear; hands, but could not handle; and feet, but could not walk. The truth of these remarks they candidly acknowledged, and as ingenuously confessed, that when the feast was over, their idol would be committed to the flames. Yet so completely were they blinded by the power of Satan, that they were unable to discover the absurdity of idolatrous worship, and were

indisposed to ask, " Is there not a lie in our right hand?" On a second visit to the same festival, Mr. Ince observes, " Thousands of people were assembled, and the noises made by the beating of drums, gongs, &c. were of such a horrid description, that it appeared as if the gates of the lower regions had been thrown open, and all the infernals had issued forth at once, to terrify mankind. These people spare no pains nor cost in the worship of their idols; but if they are so zealous in the cause of error, what ought christians to be, in the glorious cause of truth!"

Heathens are unmerciful. Of this the following is a proof: " While I was talking," says Mr. Ince, " some of the boys belonging to the school came up, and pointed to a poor creature, who lay only about ten yards distant from the place where we stood, but whom the jungle had prevented us from seeing. I immediately went to the spot, when an object presented itself which chilled my blood; the body of the man being completely covered with sores. I asked him whence he came, why he remained in that place, and why he did not go to the general hospital. He said he felt himself cold, and therefore had come thither, that he might lie and warm himself in the sun. I offered to send him to the hospital, but he said he had a home, and had only come out for fresh air. What a miserable wretch was here!—a man with his body eaten up by disease; only a step between him and death; and no hope beyond the grave! I was obliged to leave him lying on a broken pillar of the ruined fabric, and returned home affected to illness with the sight."

In 1821, Mr. Medhurst visited a dilapidated

temple, where he found the altar neglected and the idol removed. On inquiring why this sacred place had been deserted, he was told that the god had selected another spot for his residence; and when he urged the impossibility of a log of wood exercising any choice, or expressing a desire to any one, his informant stated, that there was no difficulty in the case; for when they were carrying the deity round the village, in his chair of state, which was usually borne by four persons only, it suddenly became so heavy, that twenty men could not have removed it from the spot which the idol had evidently selected as the place of his future residence! The person who made this assertion did not pretend to have witnessed the fact, but he evidently believed what he related, notwithstanding its monstrous absurdity.

A few days after this conversation, a person applied to the missionary for some medicine; and, on being asked whether he ever thought upon the family which he had left in China, he replied in the affirmative, and added, that he intended, in the course of the ensuing year, to return and visit them; as he had three sons, and one daughter, who was married. "I had another daughter," he observed, "but I did not bring her up." "Not bring her up!" exclaimed Mr. Medhurst; "what then did you do with her?" "I smothered her," he replied; "and on hearing, by letter, that another daughter was born, I sent word to have that smothered also; but the mother has preserved it alive." "I was shocked at this speech," says Mr. Medhurst, "and still more at the horrid indifference with which he uttered it. 'What,' said I, 'murder your own children! Do not you shudder at

such an act?' 'O no!' he replied, 'it is a very common thing in China. We put the female children out of the way, to save the trouble of bringing them up: some people smother five or six daughters.' My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China, with impunity, which must be the case when they are related without fear of detection, as the common occurrences of life. I felt that I had a murderer by my side, who, without repentance, must inevitably perish; and I told him plainly, that he had committed a most dreadful sin, and was in danger of eternal wrath. But though I said this with the greatest seriousness and earnestness, he at first only laughed, and it was some time before he would acknowledge that he had done wrong; however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the 'celestial empire,' loaded with crime, deluged with blood, and ripe for destruction! O that God would translate its inhabitants from darkness to light, and from the power of sin and Satan unto himself!"

Referring to the general aspect of the mission, Mr. Dyer recently says: "Never, in my judgment, was it more pleasing than at present. The increasing adaptation of books to the wants of the people, especially in Mr. Medhurst's Harmony of the Gospels, and the publication of the most simple tracts, encourage us greatly." The numerous applications for the Scriptures and tracts afford evidence that the books are read.

In October, 1819, Mr. Milton removed from Malacca to Singapore, to a population of Chinese,

Malays, Javanese, &c. &c., of between 16,000 and 17,000. A temporary building was erected, which served as a residence, a school-house, and a chapel; and the usual means were employed for the benefit of the people: these continue in operation to the present day.

It is matter of deep regret that very few decided converts to Christ have, as yet, rewarded the labours of the missionaries. Some knowledge of christianity has however been disseminated, a spirit of inquiry has been awakened, and no objection is now made to the use of christian books in the schools, as was formerly the case.

As to the higher and more intelligent classes of mohammedans, the following facts may serve, in some small degree, to exhibit the apprehensions entertained by them as to the permanence of their own faith, and the light in which they are disposed to regard the missionaries there. After they had received information of the destruction of the Turkish fleet, at Navarino, an event which excited considerable consternation among them, some of their number went to the houses of the brethren, to inquire whether their sacred books contained any prophecies relative to the duration of the present state of mohammedanism; apparently entertaining an expectation that it would be superseded by a superior dispensation of religion, which would extensively prevail in the world, and continue to the final consummation of all things. One of their visitors, a hadjee, or pilgrim, who read Arabic, was presented with the Bible in that language, and on being directed to those passages in the Old Testament which describe the nature and extent of the Messiah's kingdom, acknowledged that the repre-

sentations they gave appeared to him more like the word of God than any thing which the Koran either promised or portrayed.

But there is reason to believe that the most extensive good effected by means of the mission at SINGAPORE has been accomplished through the instrumentality of the press, which the missionaries there represent as a powerful means of diffusing the knowledge of God through Eastern Asia. The mission printing-office at Singapore, and that at the neighbouring station of Malacca, have furnished an immense number of copies of the Scriptures and tracts in Chinese and Malay, which have been widely dispersed in that part of the world, extending, as to the former language, even to the vicinity of Pekin. The following statement, relating to the distribution at Singapore, is highly interesting.

"In all, perhaps not less than one hundred junks, of various sizes, pay at least an annual visit to Singapore, which afford abundant facilities for sending the sacred Scriptures into the empire of China, and to almost every important Chinese colony in the Indian Archipelago. The large junks from China are chiefly from two places, Canton and Amoy. They arrive early in the year, and, as they stay some months, we have an opportunity of paying them several visits, and of holding conversations with the people. All the readers on board each junk are supplied with books, and then a small "export cargo" is entrusted to the captain, or other intelligent and well-disposed persons amongst the crew, to be dispersed among their friends on returning home. A complete copy of the Scriptures is usually given to the captain for his own use. In all our intercourse with these visitors, as

well as those from other parts, we have uniformly met with a friendly and even kind reception, and the books are generally received with cheerfulness, and not unfrequently with strong feelings of gratitude. During the present season, 1830, we have, indeed, met with increasing friendliness, and often found it difficult to avoid numerous and pressing invitations to share their hospitality."

As to the effects resulting from these latter operations, they must, from their very nature, to a great extent remain unknown to the missionaries; but there is reason to hope, that they may not unaptly be compared to those smaller portions of light that are diffused over the surface of the earth at the first break of day, which, though scarcely sufficient to strike the eye, are not the less real, nor the less necessary to the increased body of light that follows.

SIAM, a country of Eastern Asia, long regarded with lively interest, has lately been added to the field of missionary labour. It may be desirable here to give a slight sketch of Charles Gutzlaff, to whom there will be now a frequent reference.

The providence of God seems to have singularly fitted him for the work on which he has entered. But little of his history is known as yet to the christian public. It is stated, however, on good authority, that he is a native of Stetten, in Prussia, of poor parentage, and that he first attracted notice, at the age of fifteen, by means of a ballad composed on the king's birth-day. On this account he was taken under the royal patronage, and educated at one of the universities. Here he became pious, his attention having been arrested by the fact, that the religious students withdrew, in a great mea-

sure, from his society. Of an inquiring mind, he was led to ask the cause of their conduct, and the result was a conviction of his true state and character by nature. On completing his education, he renounced his inviting prospects, and the royal favour already secured; and actuated by a desire of carrying the gospel to the heathen, became a humble missionary of the cross. He was sent out to Eastern Asia, by the Netherlands Missionary Society; but, for some time past, has depended for support on his own resources, and the aid of christian friends.

On the arrival of Mr. Tomlin, of the London Missionary Society, and Mr. Gutzlaff, at Bankok, they had an interview with the "prah klang," minister of foreign affairs, and head of the commercial department, who appeared satisfied with their character and intentions, questioned them as to their knowledge of the Chinese language and their capacity for making sermons, and expressed his desire to hear them preach. They, however, proposed that he should wait till they were acquainted with the Siamese language, and requested him to furnish them with a teacher. He did so; the person appointed was the head of the romish christians in Bankok, but of a mild and candid spirit. He was friendly towards them, but others present were of a very different temper, who as soon as they entered, whispered that they were no christians—bad men, who believed neither in God, nor heaven, nor hell! To these the prah klang paid but little regard, rallied them on the points of difference between catholics and protestants; and on a subsequent occasion, when he questioned the missionaries on the main articles of their faith,

they boldly and distinctly avowed their confidence, not only in those fundamental truths which their accusers gratuitously disclaimed for them, but also in other important truths of christianity.

They met with a good reception among the people, who are in a very degraded and deplorable state, but apparently mild and good-natured, and many are able to read. They are, indeed, very great idolaters; their whole city is full of temples and idols, dedicated to gods known and unknown.

Amidst dwellings, the bulk of which have but a sorry appearance, there are perhaps two hundred temples scattered in various parts; outwardly very splendid and glittering with gold, but usually crammed with idols, and very dirty. Hundreds of priests may be seen every morning, swarming upon the river, and going from house to house, begging rice, of which they usually receive a small portion wherever they call. This practice seems not to detract from their dignity; the richest as well as the poorest are beggars; even the king himself, before ascending the throne, must assume the sacred function, join in the train, and beg his daily bread for a short period. The people have nothing of the diligent, enterprising spirit of the Chinese. The women are merchants, managers of all business, cultivators of the soil, &c., and are literally the slaves of their husbands.

For the first fortnight the mission wore a bright aspect, but then, as the stir among the Chinese about the books was notorious, an alarm was spread; it reached the ears of the king, who instantly ordered the books to be translated, but he found nothing in them against the country or the laws.

Notwithstanding this royal and public declara-

tion, however, many of the books were actually taken from the people by violence, and sheet-tracts were torn down from the walls of the houses by the underlings of government. Efforts were made to banish the missionaries from the country, but failed. They therefore quietly pursued their labours in-doors, thinking it best to wait till the ferment had subsided. Poor sick people crowded their dwelling, several important and rapid cures were effected; most of the afflicted gladly took books; several persons came on no other errand, and thus knowledge was secretly spread like leaven.

The cases of some visitors were encouraging. One of them was particularly interesting, from his modest, pleasing spirit and intelligent mind. He had read some of the books with much pleasure, and had often been led to reflect about the true God. The knowledge he had obtained in a short time was manifestly not small; the truth seemed to have made a deep impression on his heart, and the missionaries almost felt persuaded that he had received it in the love of it, and already rejoiced in the glad tidings of the gospel.

The following extracts from Mr. Tomlin's journal illustrate the superstitions and cruelty of the people.

"The 'prah klang's devil' is a gigantic copper statue; seated on a lofty and gradually-diminishing square pedestal, almost thirty feet high, and fifteen square at the base. The figure is apparently human, and the countenance not so fierce as one would naturally imagine of a demon. The prah klang calls it his 'devil,' and worships it through fear: it has just been placed on the pedestal; and, latterly, has taken up a great deal of his time and

thoughts: he prides himself much on the size of it. The weight of it is two or three tons, and it measures at least six feet across the shoulders. Close by, there is a monastery of priests supported by the prah klang, consisting of about twenty neat white houses, standing a little apart from one another; the whole forming a parallelogram of one hundred yards by twenty-five: each dwelling is barely sufficient for a single occupant: the situation is sequestered and rural, embosomed with trees; and within the area are neat gravel-walks and beautiful flowering shrubs.

"On Saturday a respectable person suddenly entered the room with a handful of blazing incense-sticks, apparently intending to burn them before us. I rushed towards him, snatched them out of his hands, dashed them into the river, and admonished the man severely on his folly and wickedness. He was taken quite by surprise at this rebuke, having come probably in simplicity and ignorance, like the foolish Lycaonians, who wished to do sacrifice to the apostles. Shortly after, another respectable young man came on a secret errand, and put a short letter into our hands of a very different nature from any we have yet received. He got a decisive answer. We can say with Gallio, we will have nothing to do with such matters.

"This is probably a fresh stratagem of our spiritual adversary. Having failed in his former character of a 'roaring lion,' he now comes with a smooth face to allure us by his wiles; but the Lord keeps us, and breaks every snare set before us.

"The beautiful shark and serpent which I saw floating on the water, during our voyage hither,

appeared then as emblematical of the double character in which Satan might probably assail us here, and such it has been."

One morning the missionaries went to see the king of Laos and his family, lately taken prisoners, and brought in chains, and who during the previous fortnight were exposed to view in a large iron cage! The news of these captives, and their subsequent arrival, caused great joy to many, and prah klang and other high personages were long busied in devising the best mode of torturing and putting them to death.

"They were, however, disappointed in not seeing the king. For some reason or other he was not brought out that day. Nine of his sons and grandsons were in the cage; most of them were grown up, but two were mere children, who deeply affected them by their wretched condition, all having chains round their necks and legs. One particularly, of an open cheerful countenance, sat like an innocent lamb, alike unconscious of having done any wrong, and of the miserable fate that awaited him. Most of the rest also seemed careless and unconcerned, and ate the rice heartily that was brought to them. Two or three, however, hung their heads, and were apparently sunk into a melancholy stupor. Now and then they raised them, and cast a momentary glance upon the spectators, their countenances displaying a wild and cheerless aspect. The sad spectacle exhibited by these was heightened rather than alleviated by the laughter and playfulness of the boys. Close by were the various instruments of torture, placed in terrific array. A large iron boiler for heating oil, to be poured on the body of the king,

after being cut and mangled with knives! On the right of the cage a sort of gallows was erected, having a chain, with a large hook at the end of it, suspended from the top beam. The king, after being tortured, was to be hung upon this hook by the chin. In the front there was a long row of triangular gibbets, formed by three poles joined at the top, and stretching out at the bottom, to form a stable basis on the ground. A spear rose up from the common joining of the poles, a foot or more above them. The king's two principal wives, and his sons, grandsons, &c., amounting in all to fourteen, were to be fixed on these as upon a seat. On the right of the cage was a wooden mortar and pestle to pound the king's children in! What a proof is this that the dark places of the earth are still full of the habitations of cruelty! The people were exhorted to go and see the captives while thus exhibited, previous to execution, and were expected to rejoice on the occasion! Two or three days were expressly set apart as days of joyous festivity! A theatrical exhibition of Siamese players went on close in the neighbourhood, in full view of the melancholy scene the missionaries contemplated. The theatre being open, the spectators might amuse themselves by casting their eyes alternately on these two different scenes."

Mr. Gutzlaff has since continued his labours in this part of the earth. Prepared for any thing, he faces obstacles from which others would shrink with dismay, and presses forward in the midst of difficulties, which, to most persons, would prove utterly insurmountable. Neither the secret machinations nor the open violence of men, the dangers of the way, nor scarcely sickness itself, can

make him suspend his efforts. Without cringing to the high and powerful, he commands their respect, and sometimes secures their favour; while, in imitation of his Divine Master, he joyfully condescends to the meanest and most humble. To the zeal of a missionary he unites the skill of a physician; and by the cures he effects, opens himself a way, amidst the prejudices and estrangements of a false religion, to the hearts of the people. Adopting the dress, and conforming himself, as far as he can consistently do it, to the habits of the Chinese, he enters the junks, or takes his stand in the places of public concourse, and there preaches Jesus Christ, while he exerts all his skill to alleviate the sufferings of his fellowmen. He fearlessly rebukes the profligate, shames the idolater, welcomes the humble inquirer after truth, and wins himself respect and attention from the unbelieving. Many of the English and American residents in China, who had always looked with indifference or contempt on the cause of missions, when they became acquainted with Gutzlaff, were filled with admiration of his character. Some have readily lent him their aid, and contributed to his resources, who, at home, would have been the last to listen to an appeal on behalf of a mission to the perishing millions of a heathen land. Merchants or captains of ships, who have fallen in with him, or become acquainted with his operations and success, speak in terms of unqualified admiration of him and his labours.

It was the intention of Gutzlaff, and that of his fellow-labourer, Mr. Tomlin, to leave Siam, and seek an entrance into China in an unobtrusive manner, and thus to come into contact with the

people at their own homes. The illness of Mr. Tomlin, however, disarranged their plans, and withheld him from the contemplated scene of labour. Gutzlaff was also detained till after the loss of his wife by death, when he made preparations, although oppressed with sickness, to proceed on his voyage. His aim was to reach, if possible, Teentsin, the commercial emporium of the capital. It was not till after he had met with several other delays, that he finally embarked on board a Chinese junk destined for that place.

The following extract from his journal will serve to illustrate his condition on board one of these vessels. "The Chinese sailors are, generally, from the most debased class of people. The major part of them are opium-smokers, gamblers, thieves, and fornicators. They will indulge in the drug till all their wages are squandered; they will gamble as long as a farthing remains. They are poor and in debt; they cheat, and are cheated by one another, whenever it is possible; and when they have entered a harbour, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible, their language most filthy and obscene; yet they never condemn themselves to eternal destruction. A person who has lived among these men would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of christianity; which, even in its most degenerate state, proves a greater check on human depravity, than the best-arranged maxims of men."

Such was his state of weakness on his embarkation, that he soon after seemed near his end; his

breath failed, and he lay stretched out in his berth, without the assistance of a single individual. "Zu, a Fuhkeen man," he says, "thought and acted like all his countrymen, who give a man up and leave him to his fate as soon as he is unable to eat rice." But, though deserted by all his fellow-men, among whom his lot was cast, his gracious God watched over him, and guided him on in safety. Previous to leaving Siam, he lost his infant daughter; but, happily, the melancholy intelligence did not reach him till after his restoration to health, when he was more able to endure the additional stroke which he was thus called to experience. On his passage, he was distressed to witness the degradation of his fellow-passengers, in their idolatrous reliance on their imaginary deities, and their indulgence of the most grovelling passions and appetites. But, in reference to his unfailing resource for comfort in the word and promises of God, he remarks: "The perusal of John's gospel, which details a Saviour's transcendent love, was encouraging and consoling, though as yet I could not see that peculiar love extended to China; but God will send the word of eternal life to a nation hitherto unvisited by the life-giving influences of the Holy Spirit. In these meditations I tasted the favours of the world to come, and lost myself in the adoration of that glorious name, the only one given under heaven whereby we must be saved. Under such circumstances, it was easy to bear all the contempt that was heaped upon me; neither did the kindness of some individuals make me forget that there were dishonest men around me, and that I owed my preservation entirely to Divine protection."

These dangers were not imaginary, for observing

his trunks well secured, it was surmised by the sailors, that they contained silver and gold; and a conspiracy was formed to cleave his head with a hatchet, to seize the trunks, and to divide the money among themselves. All the persons who formed this plot were opium-smokers; the leader was an old sailor, and nominally, his friend. But just as they were about to execute their plan, an old man came forward, and declared that a few days before he had seen the trunks opened, and that they contained nothing but books, which they might obtain without cleaving his head. This fact being satisfactorily ascertained, they all agreed to desist from the execution of the plot.

On another occasion there was a storm, which greatly increased, and threatened to whelm them in the foaming billows. The junk was exposed to the united fury of the winds and waves, and it was expected every moment that she would be dashed in pieces. For several days Egyptian darkness hung over them, but, notwithstanding this, the sailors formed a plot, principally on account of the riches which they supposed Gutzlaff to possess, to sink the junk, to seize on the riches, and then to flee in a small boat to the neighbouring shore. Having gained some information of this treacherous scheme, he left his cabin, and walked near them with wonted cheerfulness. The ringleaders seeing this, and observing the approach of a Canton junk at the same time, desisted.

In 1834, Mr. Gutzlaff was appointed to an office in the Company's service. He writes from Macao: "Great are the numbers of tracts which I have distributed this year,—I should venture to say thrice as many as last year; yet I consider the circulation

of many ten thousand volumes as a mere drop in the ocean.

"I am engaged with the re-translation of the Chinese New Testament, which is now very desirable. You will hear that I am, for the present, a king's officer in the Chinese department: it was a matter of necessity, but my hands are not tied; and I shall have in this capacity, an ample opportunity of co-operating for the propagation of the gospel, by procuring permission for the heralds of salvation to settle in China. Several missionaries are expected; and the great object is, to procure full access to the celestial empire. I have, therefore, felt it my duty to make a formal representation for permitting a free and unrestrained intercourse with China."

In March 1835, Mr. Gutzlaff, in company of the Rev. Edwin Stevens, and an English gentleman from Bengal, left Canton on another voyage up the coast; but of this, a discouraging view is given in the American Missionary Herald.

"On the 6th of May it is said they entered the Min River, which they ascended in boats four days to the distance of about seventy miles, receiving no intimations from any quarter of disapprobation of their enterprise. On the fifth day they were fired on by the military stationed on both sides of the river: two of the boatmen were slightly wounded; and so determined seemed the opposition, that it was thought inexpedient to attempt to proceed further.

"Mr. Stevens is confident that missionaries cannot openly enter the empire, or prosecute their work in it, not because the common people are averse to having intercourse with foreigners and

receiving their books, but the policemen, especially in the densely peopled portions of the country and the large towns, seem disposed to enforce the law of the government excluding strangers."

Mr. Gutzlaff has entered the empire about forty miles, but in a district where the inhabitants were scattered. The coast is open for the distribution of books; but the only facility offered to the missionaries, for this work, are the opium ships, which are undesirable modes of conveyance; not only from the character of the traffic, but on account of their being specially obnoxious to the government.

CHAPTER IV.

Sumatra.—Baptist Missionary Society.—Visit of Rev. Mr. Burton to Padang.—The Battas.—Their Religion.—Schools established.—Importance of a knowledge of Geography.—Conversation with a Priest.—Cruel Sport.—Indifference of the Natives.—The principal Padra.—State of the Battas.—Amboyna.—Rev. Mr. Kam.—His Visits to several Islands.—Interesting Results.—Apparent Preparation for the Scriptures.

THE island of Sumatra being considered a station of peculiar importance, not only as affording access to great numbers of heathen, but as a central spot in which some acquaintance may be gained with the numerous languages spoken in the eastern Archipelago, Mr. Nathaniel Ward, of the Baptist Missionary Society, was sent thither from Calcutta with a printing press, in the spring of 1819; and Messrs. Evans and Burton having been designated in London for the same station, arrived in safety at the place of their destination, on the 9th

of June, 1820. The morning after their arrival in Bencoolen roads, they received an invitation from the governor, sir Thomas Stamford Raffles, assuring them that preparations had been made for their immediate accommodation.

When asked his opinion as to the number of missionaries necessary for the island, he said he had written to the Rev. Dr. Ryland, requesting him to send as many as he could; adding, that there should not be fewer than two or three at any place, to render their labours effective; particularly at Sumatra, where, he observed, there were three millions of souls perishing in ignorance and misery, none of whom were strongly prejudiced in favour of their false religion, and by far the greater part were completely destitute of all ideas of a religious nature.

The governor having hinted the expediency of visiting some of the northern parts, Mr. Burton obtained a passage in a gentleman's boat to Nattal, and, in his way, touched at Padang, which he reached in five days.

"This place," he says, "is the grand entrance to the Mengamcabow country, formerly the seat of the universal government of the island, where the Malayan language is supposed to be spoken by nearly a million of people; and presents, I should suppose, a much more extensive and interesting field for a Malayan mission than any other part of the Archipelago.

"On one occasion sir T. S. Raffles recommended us to direct our attention particularly to the Batta people. He thinks them in number about five hundred thousand; and it is certainly a very curious circumstance, and to a missionary

among them a most encouraging fact, that of a people who are fully proved to be cannibals, more than one half should be able to read and write! With such a door already open, what might not be effected amongst them? At how many quarters,—in how many ways, do the strong holds of Satan lay here exposed to our attack! Their alphabet is the most simple I have seen, and will be particularly easy to print."

Of the religion of the people called Battas, the following concise account was drawn up by Mr. Prince, of Nattal, at the request of sir T. S. Raffles:—

"The present religion of the Battas is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not, however, worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Their names and descriptions are as follow:

"Dee Battah assee assee, the creator and father of all, who appointed three brothers—Bataragourou, Seeree Padah, and Mahalabhoolan, his vakeels or agents, to instruct mankind.

"Bataragourou is the god of justice, and is described literally under the following character: 'Fish in the wears* he will restore to their element; property forgotten, he will return; a measure filled to the brim, a just balance, and upright judgment are his.'

"These are the principles Bataragourou was appointed to instil into the minds of mankind, but

* Nets of twigs.

the Battas acknowledge themselves strangers to their adoption.

"Seeree Padah is the god of mercy: 'He will repair the clothes that are torn, give meat to the hungry, drink to the thirsty, health to the sick, relief to the oppressed, advice to the weak, and shelter to the friendless.'

"Mahalabhoolan soon quarrelled with his brothers, separated from them, and set up the practice of tenets directly opposite to theirs; hence he is described as 'The source of discord and contention; the instigator of malice and revenge; the inciter of anger; the source of fraud, deceit, lying, hypocrisy, and murder.'

"Of these three brothers, you will not wonder that the last is most powerful, or that he has most adherents. The Battas acknowledge that they apply to, and beseech him, when they have followed any of those vices, and they also acknowledge that petitions are very rarely offered to the other deities. They name a fifth, 'Naggahpadonah,' who is said, like Atlas, to support the world, which they describe to consist of seven folds beneath, and as many above.

"A person called the Dattoo, who is skilled in every sort of superstition, is the only resemblance of a priest among them. Every village has one of these. The only ceremony practised of a religious nature, as far as I can hear, is the custom of invoking the shades of their ancestors. This is done at pleasure, in prosperity or in adversity. The process of the ceremony is as follows:—

"A wooden mask is made to represent the features of the deceased; this is worn by a clever fellow, who is dressed in all the regalia of a rajah,

and he is worshipped as the living representative of the departed object of their regard.

" A feast is made in honour of the dead, which lasts for three days. The performer exercises all the authority that his skill suggests, and mixes his sayings with prophecies suited to the wishes of the audience.

" The influence of the dattoo over the deluded Battas is such, that they will engage in no undertaking, however trifling, without first consulting him. He expounds all their religious books, and, according to his interpretation, a day is chosen as propitious to their object, whether that be a suit, a journey, or the commencement of hostilities.

" The moral conduct of these people appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests or feelings: and honesty is never founded on principle, but on the fear of detection. The general tenor of their lives has obliterated the recollection and practice of the laws of Seeree Padah and Bataragourou, and they have no priesthood, no rajah to recal them, or to reprove their obstinate adherence to the principles of Mahalabhoolan, who is certainly no other than the devil.

" I am sure," adds Mr. Prince, in concluding his account, " that christian missionaries would find an ample field for their labours among this people; for it is not ignorance of what is virtuous and good, but, as they themselves acknowledge, natural depravity, that must be assigned as the principal cause of their present deplorable morals."

During the absence of Mr. Burton, the care of a school, which had been established at Bencoolen,

rested entirely with Mr. Evans; but, as his strength proved inadequate to the united exertions of conducting that establishment and of studying the native language, he resolved, on the return of his colleague, to remove to Padang. Early in the spring of 1821, at the suggestion of some British and American gentlemen visiting that place for commercial purposes, he commenced the celebration of Divine worship on the sabbath, and the attendance was more numerous than could have been expected. The Dutch resident also appeared friendly to the formation of schools among the natives, and a few children were collected and placed under the care of Mrs. Evans.

In a communication, dated January 2, 1822, the missionaries write, "We regret that we have not been able, during the last three months, to accomplish all that we anticipated. Unforeseen difficulties have much impeded our progress, both with respect to the press and schools. To render efficient the Malay department of the press, we need, at least, one good Malay compositor; but this is still a desideratum. Several Malays have, at different times, entered our service, for the purpose of learning to compose; but no sooner did they perceive that this acquisition required a little mental exertion, and a moderately close application to business, than they left us in disgust. So averse are Malays to every thing that requires diligence and attention, that out of a number who entered the office, only one remains, and as he is far from being an efficient workman, our Malay printing proceeds but slowly. A Scripture tract, containing the history of the creation of the world and the fall of man, will, we hope, soon issue from

the press; as also a small book of lessons, designed for the use of the native schools; but besides these, we have nothing else likely to appear at present.

"A small work on geography has been undertaken, but in this very little progress has at present been made. This little work will not be confined to first principles; as it is hoped that others, besides school-boys, will read a book which professes to furnish them with information concerning the world which they inhabit. A knowledge of geography will not make men christians, but a few correct geographical ideas, if received into the mind, must, we think, do something towards weakening the faith of mohammedans in the koran. According to them, the earth is a plain, consisting of seven stories, and bounded by a high mountain, or, as we should term it, by a chain of mountains: this mountain they call Mount Kaf; and they believe it to be inhabited by a race of genii, some of whom are infidels, and some good mussulmen. They suppose the earth is supported by angels, who bear it up on their hands. These angels stand on the horns of a cow; the cow stands on a stone; this stone is supported by a fish; under this fish is a sea; under this sea, darkness; and under this darkness, hell. These ideas are not those of the vulgar only; they are contained in their books, and form what may be called the orthodox creed on the subject; and the koran itself recognises this absurd system. If then we can succeed in convincing these poor ignorant people that the earth is a globe, and that several navigators have actually sailed round it, their implicit faith in the declarations of the koran, and those of their other religious books, must of course be shaken. Some of those

natives, who have been most in the habit of conversing with Europeans, do already reject their own absurd theory; but, for want of a plain statement of things in their own language, their ideas are very confused."

One sabbath morning the missionaries visited a place called the Neas village, where they entered into conversation with a priest, who, from his appearance, was supposed to be not less than eighty years of age. He ingenuously acknowledged that he was unacquainted with the way of salvation, but obstinately refused to listen to any instruction. He only regretted that he could not perform the pilgrimage to Mecca, as he seemed fully convinced that a visit to such a holy place must necessarily be productive of the most beneficial consequences. The missionaries endeavoured, in the most solemn and affectionate manner, to warn him of his danger, but all their attempts proved unavailing, and he coolly replied, "God made me, and God made hell: what reason have I, therefore, to be afraid of hell?" To explain this remark, it may be necessary to state, that the disciples of Mohammed suppose hell to be a living creature, kept chained under the care of an angel; and that, after the resurrection, when all mankind are assembled in the valley where they are to be judged, it will be led by its keeper to this valley, for the purpose of punishing the wicked.

The Neas people in their own country, are heathens; but many of them, since they have resided in Bencoolen, have adopted the doctrines of the koran. Those who still adhere to paganism are, in all things, extremely superstitious; so that

even in the operation of felling timber, they invariably place a little grass, or a few leaves, on the stump, to propitiate the departed spirit of the tree. One of their funerals was seen by the missionaries, and is thus described :—

"The corpse (that of a poor old woman) was placed on a bier, covered with a cloth, and carried to the grave on the shoulders of four men. The place of sepulture was very shallow, with a cavity on one side for the reception of the body. The cloth being taken off the bier, the deceased appeared in her usual dress, with her face, hands, and feet uncovered. The corpse was laid on its back in the cavity; several clods of earth were placed near the head; and the cavity was then closed up with two boards. It was said, that the clods of earth were designed to assist the deceased in conveying intelligence to her friends in the other world; but in what particular way they were supposed to be of service, could not be ascertained. A bamboo was placed perpendicularly in the grave, one end of it touching the bottom, near the head of the corpse, whilst on the other end, which rose several feet above the surface of the ground, a white streamer was placed. At the expiration of a month from the time of interment, this bamboo was to be drawn up, in order that the spirit of the deceased might ascend through the aperture, to attend a feast made at the grave."

Mr. Burton, in the mean time, had taken a journey into the country of the Battas.

One evening, whilst the missionaries were busily employed in distributing religious tracts among the populace, in what is called the Marlborough bazaar,

the cry of "fire!" was heard; and on turning toward Old Bencoolen, they observed a column of dense black smoke rising from an extent of flame which seemed to envelop the whole bazaar. The native school-room was situated near the centre of the bazaar, and there was every probability that it would fall a prey to the conflagration. One of the datoos, or native magistrates, who had been burnt out of his house, had, however, taken up his abode in it, and to the joy of the missionaries, it was saved from destruction. The conduct of the people, whilst the fire was raging, was quite characteristic. When about thirty houses had been consumed, a gentleman from Marlborough happened to arrive, having taken a ride, at the time, in that direction. He found the natives looking at the fire with the utmost unconcern, satisfying themselves with the belief that it was a destined calamity, which could neither be averted nor remedied, and, therefore, caring but little about removing any articles out of their shops or houses, before the flames fastened upon them. And although one range of the buildings stood on the very brink of the river, no one thought of attempting to obstruct the progress of the fire. The gentleman from Marlborough, however, no sooner arrived, than he began to concert measures for the prevention of further mischief. He directed that a house or two should be pulled down on each side of the street; but he was under the necessity of commencing the business himself, and of using both persuasive and coercive measures, before he could induce a single individual to join him in his exertions. He persisted, however, in his laudable attempt, and, though the breeze continued strong, the fire was, at length, completely

subdued, after about thirty-five houses had been laid in ashes. The sabbath after this disaster the missionaries resumed their station in the school-room, where the datoo was still living, and where about twenty persons assembled, and listened with seriousness and attention, for about three hours, to the truths of the everlasting gospel.

At Padang, Mr. Evans appears to have experienced some difficulties; partly through the jealous suspicions of some of the Europeans by whom he was surrounded, and partly in consequence of a war which the Dutch was carrying on in the interior. He was also called to suffer personal and domestic affliction. None of these painful circumstances, however, were permitted to retard the great work of making known the way of salvation; but both in Padang and the adjacent villages he laboured by all the means in his power, to instruct those who were perishing for lack of knowledge. In narrating a visit which he paid to the inhabitants of a populous village called Pone, in the month of July, he observes, "Having procured a man to conduct us in search of persons to whom we could talk and distribute books, our guide took us to one of the padras, whose daily employment it is to teach youth to read the koran and other religious books, but not to understand any of the contents. We found him in his school-house, with a few persons, but his scholars were not come. I conversed with him for some time, and likewise read to him from several books, particularly an account of the creation of the world and the fall of man, recently published at Bencoolen, in the form of a tract. He listened with apparent attention and pleasure, and when I gave him some of the tracts, he promised

both to peruse and distribute them. His companions also appeared very attentive, and received the books which were given them with great thankfulness.

"We next went to the house of the principal padra, whom we found in the midst of about thirty pupils. He is a decrepit old man, but apparently very much revered. His scholars were all employed, either in reading or writing Arabic, though I suppose not one in ten understood a single word. The house in which they were assembled was large, and, in one respect, resembled most literary retreats, as it was a complete picture of confusion. Indeed, it would be in vain for me to attempt a particular description of it. There were pens and ink, paper and books, rice and dirt, rags and relics, in every part of the spacious room; where all sat without any apparent order, except the old man, who had a corner to himself, which appeared to serve him for the purposes of eating, drinking, lecturing, and sleeping. The old gentleman received us very coolly, and appeared very suspicious; nor was it till after a long conference, that I could persuade him to receive a single book, or even to look into one. At last he read a little of the New Testament, and some of his pupils followed his example. The news of our visit seemed to spread rapidly, for many persons came in to see us. I talked with them for about an hour, and gave books to all who could read; after which we took our leave. One of the men who accompanied us, expressed much pleasure at seeing us come away in safety, as he had entertained serious apprehensions on our account; for these people are such fanatics, that they would not hesitate to kill any one whom they

supposed to be desirous of inducing them to change their religion."

Mr. Burton afterwards determined on taking up his residence at a Batta village called Sebolga. Of its inhabitants he says :—

"Our friends in England can form but a faint idea how thick and gross the darkness is with which these people are, emphatically, covered. It is really surprising with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world ; and as to a future state, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—'When we die, there is an end of us ; perhaps our souls become jins, (devils,) and fly about in the air for a time, and then perish ! The earth, for any thing we know, will exist for ever.' I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the jins in a body, and the spirits of their ancestors, of departed teachers or conjurors, of Naga, the fabled serpent of the Hindoos, and of all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c. A funeral is always welcomed for the good things attending it ; as it is a time of great feasting, when the relations of the deceased always kill as many buffaloes, or hogs, as their circumstances will admit, and after the interment, suspend the heads of these animals, with some rice and water, near the grave, that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and, if so inclined, take some refreshment. The body is never interred till the feasting is ended ; in consequence of which a rajah

is sometimes preserved above ground three months. They suppose that the spirit may at any time be called to the grave by the beating of gongs; and accordingly, at certain periods, they assemble at the tomb in great numbers for this purpose. After much dancing, &c. one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed, and being no longer himself, becomes identified with him. In this new character he tells the multitude that he is come to meet them from his wanderings in the air; that he wishes to eat buffalo and rice; to drink arrack, and to obtain a new suit of clothes; all of which are immediately given to him. After some time, the spirit departs, and he is left to himself. If he be questioned about what passed in his mind during this possession, he replies, that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young, yet all classes pretend to believe it. Though they look upon Satan as the head of their jins, their estimate of his intellect is miserably mean, as may be judged from the ease with which they suppose him to be deceived. When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the prince of the power of the air is about to enter, and accost him in such terms as these: 'Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him—there he is,' throwing out the image, 'take him away.' Should the sick

man after this recover, they fully believe that they have thus succeeded in cheating the devil. Alas! they have never been visited by the day-spring from on high; but darkness here covers the earth, and gross darkness the people! From seeing the state of these people, we are strongly reminded how great are our obligations for that blessed gospel which brings 'life and immortality to light,' and of the duty incumbent upon us, to diffuse, as widely as possible, amongst our benighted fellow-men, this glorious light from heaven."

Mr. Burton made considerable proficiency in acquiring the language, and composed two or three scripture tracts in it, which excited much attention. As a specimen of the effect produced on the mind of ignorant heathen by the pure and simple majesty of the word of God, the following incident is quoted from Mr. Burton's journal.

"Took with me to the dusun (or market) this afternoon, the commandments, which I have lately translated, intending to read them, and converse with the people about them. Meeting with the rajah near the village, I desired him to accompany me to a shed close by, where were seated about twenty persons. He complied, and they all listened attentively whilst I read the commandments through. I then gave them to a Battak man to read aloud, since I knew he would be better understood, reading with the native tone, which is peculiar, and difficult to be acquired. They were much interested with them, and readily entered into conversation about them. One was much struck with their purity, and said, that no rajah, or even priest, ever issued such holy and good commandments. From this, I told him, we

infer their Divine origin; none but God has a heart to give such. This they said was quite certain. Another remarked, that no one kept all these commandments, whether English, or Malay, or Battak, young or old, priests or common people. From this I said, we learnt the universal depravity of human nature, 'All have sinned and come short of the glory of God,' to which they agreed. Another objected that these commandments, particularly the fourth, were such as no poor man could keep. I told them that they had already remarked that their holy nature proved that God had given them, and we must be sure the commandments he gave to all men were such as would be for the real happiness of all men, of every condition, to comply with; and I further endeavoured to show them, that the fourth commandment was peculiarly replete with mercy to the poor, which seemed fully to satisfy them. One of them observed, that this was evidently the way which God had marked out for all men to walk in, but great and wicked men had made others to suit themselves, and then enticed all others after them; like as he had originally given a straight course to yonder rivulet, but men turned it in what direction they pleased (meaning in the rice fields). The rajah, after enumerating the commandments, exclaimed, 'Well,' but if the white people, and Chinese, and Hindoos, and Achinese, and Neas, and Battak people should, with one heart, adopt all these commandments, spears, swords, guns, would be of no farther use: we might throw them away, or make hoes of them!"

Intercourse with Mr. Ward has of late suffered

a long suspension; but it has at length been resumed. Many difficulties have arisen from the cession of Sumatra to the Dutch government. From various causes, the exertions of the missionary are at present confined to researches into the Malay language, with a view to prepare a new version of the Scriptures in that widely spoken tongue. That such an undertaking was quite necessary will appear from the fact, that Mr. Ward has discovered three times the number of primitive words contained in any dictionary; and these, with their derivations, amount to not less than 50,000. Of these he is compiling a native dictionary; on the completion of which he hopes to renew his attempts at scriptural translation, the previous specimens of which he now regards as almost wholly useless. Such efforts will act as a pioneer to facilitate the future entrance and success of the heralds of salvation. In the absence of more direct missionary effort, it is gratifying to learn, that pleasing results have followed the establishment of the schools formerly existing at Bencoolen and Padang. A taste for literature and a desire for the acquisition of knowledge have been excited, which, it is hoped, may hereafter be rendered subservient to the noblest purposes.

AMBOYNA.—The Rev. Joseph Kam, from the London Missionary Society, was induced, in the year 1814, to fix upon the island of Amboyna as the scene of his ministerial labours; and in this station, after a short time, his exertions were crowned with considerable success. Early in 1816, indeed, his congregation in the Dutch church, on the Lord's-day, amounted, in general, to eight hundred or a

thousand persons; and, when he preached in the Malay language, he had usually from five to six hundred hearers.

Speaking of the inhabitants of Amboyna, he says, " The great body of christians residing here are not Europeans, or half casts, but persons whose ancestors have resided here from generation to generation. Among them I will venture to say there are thousands who would part with every thing they possess to obtain a copy of the Bible in their own tongue; and if they hear that I am to preach in the Malay language, which is, at present, more my business than preaching in Dutch, many collect together two hours before the service commences." As to the slaves, he says, " Many of their masters did not, formerly, approve of their coming to receive instruction, and some came to me without having previously obtained permission; but now several of the masters request me to teach their slaves, having found, by experience, that those who are religiously instructed are more faithful and diligent than others."

He also states, that he had paid a visit to the island of Banda, upwards of a hundred and twenty miles distant from Amboyna; and here he continued about a month, preaching twice every sabbath, and every other day in the week; regularly holding prayer meetings; and frequently catechising the people, who had among them some places of christian worship, but whose religious instruction had been, for a considerable time, sadly neglected.

In September, 1816, he visited the island of Harooka, where he found the people very desirous of hearing the gospel; and the word of God was

so abundantly blessed to them, that a considerable number made a solemn profession of the faith of Christ by baptism, and were admitted as communicants to the table of the Lord.

He next went to the island of Ceram, where he found many of the inhabitants literally hungering and thirsting after righteousness; and it is probable that the seriousness with which his message was heard by others, was considerably augmented by an alarming earthquake occurring a few minutes after he reached one of the negeries, or villages. Previous to his quitting this island, a person came to him from Nalaliwu, containing about four hundred inhabitants, earnestly entreating him to go thither, and preach the gospel among them. It seems that these people had, in former times, been professedly christian, but, having been long since conquered by their mohammedan neighbours, who had burnt their church, and destroyed their Bibles, they had subsequently lived in a wretched state of ignorance and idolatry. With this request Mr. Kam readily complied, and, on his arrival, he was received with the greatest demonstrations of joy. Such an effect was produced, also, by his preaching, during the three days which he spent among them, that they brought out and destroyed their idols with one consent, and burnt down the houses which, in the time of their blind infatuation, they had erected for the worship of the devil.

"From this place," he says, "I went to the island of Saparuwa, where I found a great number of people collected on the shore, and singing psalms, to express their gratitude to God for my visit. Here many of the poor heathen have received Christ by faith; and some of them were introduced

to me by their masters, to signify their willingness that they might be baptized. There is a great want of Bibles, however, and other books suited for religious instruction. I have, therefore, sent a useful catechism in the Malay language to be printed at Batavia, and have ordered ten thousand copies of it, as the population, including christians, and mohammedans who have recently embraced christianity, is very great."

In October, Mr. Kam visited the island of Nusalout, where he found the inhabitants of seven negeries very anxious to hear the gospel; and, on his going to the negery of Aboro, he says, "the joy of the people was as great as if an angel had come down to them from heaven with the glorious news of salvation."

On his return to Amboyna, the word of the Lord continued to be abundantly owned and blessed, especially among the heathen, who, like those already adverted to, destroyed the houses formerly erected for the worship of devils, and put away from them every vestige of idolatry. Such, indeed, was their zeal in the cause of Divine truth, that when Mr. Kam intimated his intention of building a new church, for the separate use of the slaves, they cheerfully volunteered their services in cutting timber in the forests for erecting the proposed structure, and thus precluded the necessity of the missionary's applying to the directors for pecuniary assistance.

In the spring of 1817, in consequence of the Dutch government attempting to take some troops from the Molucca islands for Java, the natives of the island of Lupperwaro, near Amboyna, rose in insurrection, and murdered the Dutch resident and

his family, together with the garrison, and a great number of the christian inhabitants, who refused to join the revolters. In writing to the directors on this subject, Mr. Kam observes, "Every means have been employed to keep down the spirit of revolt, by offering remission of punishment, &c., but we are yet in great danger. My faith is often at such a low ebb, that I am constrained to cry out, 'O my God, my soul is cast down within me.' Neither my body nor my soul, however, has been injured, though I have experienced many dangers both by land and by sea; and, therefore, I have confidence that there will again appear a glorious light, perhaps greater than before. Surely the mercy of the Lord has accompanied my poor labours from the time of my arrival in Asia: surely the time of salvation is at hand, and will be accomplished in favour of the poor heathen, who are so numerous in this colony."

About the time of this revolt, Mr. Kam had designed to make a voyage to the islands of Celebes and Sangir, two of the Moluccas, in compliance with a desire expressed by some of the inhabitants of those islands that he would pay them a visit. At the request of the government of Amboyna, which required his assistance in writing and translating letters in the Malay language, he, at that period, laid aside his intention. In the autumn of the same year, however, he was enabled to carry it into execution; and the principal incidents which occurred during his absence from Amboyna are communicated in the following interesting narrative:—

"On the 22d of August, 1817," he says, "I left Amboyna, in the Swallow, captain Wilson, for the

purpose of visiting the island of Ternate, the north-west coast of Celebes and Sangir island, the latter of which lies about six degrees north of Amboyna.

"On my arrival I was kindly received by the native christians, and also by the resident of the island. I found there a large Dutch church, at which I was informed a good minister formerly officiated. During my stay I preached in it twice every day to crowds of people, who seemed eager to hear the joyful sound of the gospel of Jesus Christ. I could not, however, remain with them long, captain Wilson being anxious to expedite his departure for Manado, the principal town of Celebes. Therefore, after I had baptized the children, and some adults, on confession of their sins, and declaration of their faith in the Redeemer, I took leave of the congregation, and again embarked on board the Swallow.

"In Celebes I found a great number of nominal christians among the Dutch people, especially at Manado, whose conduct was not according to the purity of the gospel of Christ. I preached to them twice a-day during the short time I continued there. I proceeded from thence, by land, to Kema, where I found the people more disposed to listen to the word of life. Upon my return to Manado, I conducted public worship in the house of the resident, the church being much out of repair. One of the chiefs of the Alvoor people, who is called major Nalle, came to me, and requested me to send a schoolmaster for his negery, to instruct him and his people in the christian religion. His domain is considerable, and he has not less than a thousand persons under his command. I asked him why he wished to be a christian. He

replied, 'Because I know that religion is the best of all.' Rejoicing to hear such witness from the mouth of an Alvoor chief, I promised to send him a schoolmaster immediately on my return to Amboyna. The major was present to-day during Divine worship at the resident's, and appeared much interested, especially when he observed a great number of children, and also grown persons, coming to be baptized, together with three Chinese, who had been brought to the knowledge of the true God, and to faith in Christ.

"The trade in gold at Manado has occasioned many of the Chinese to settle there. These are more disposed to receive the gospel than the people of Amboyna, and seem only to want a faithful minister of Christ to instruct them. The same may be said respecting the Alvoors. Indeed, here is a large field of labour. More than one hundred thousand of this people dwell on the north-west coast of Celebes, under the Dutch government, which is able to protect any persons who might settle among them in order to preach the gospel and to instruct them.

"I travelled during several days among these people, and was much encouraged by what I observed in them. One night I stopped at the house of one of their chiefs, whose title is Hockom Klabat, which signifies 'Judge of the people who live at the mount Klabat.' They are tall and powerful men, of a copper colour, and without clothing. I felt myself as safe among them, however, as though I had been surrounded by my friends in England. They appeared much pleased that I took my supper with them that night. The house of the chief was crowded with the natives, who were desirous to see

me, as they understood I was a minister of the white people, as they call the christians. After supper, which consisted of a piece of boiled pork and rice, with some fish, I spoke to them of the great love of God towards us, which is visible every day in his bountiful provision for our natural wants, as well as for the wants of so many millions of other creatures. When I had finished, they all assented, apparently from their hearts, to what I had advanced on that subject. I then told them of the infinitely greater love of God towards mankind, which appeared in the redemption he had accomplished for sinners, by the gift of his dear Son Jesus Christ, even for every one who believeth the witness of God. After I had discoursed upon this subject some time, one of the company, who sat next to me, said, 'I have often heard of these things from the christians who live at Manado and Kema; we only want instructors amongst us, and I am sure that great numbers of our nation would embrace the christian religion.'

"From Celebes I directed my course for Sangir island, which lies about two degrees farther north. This proved a very dangerous passage, by reason of the strong currents that run half the year from the west to the east, and the other half in the opposite direction; but the Lord was my protector. The boat's crew consisted of fifty-two of the Alvoor people, and two soldiers; and we had with us four guns of three pounds each, on account of the great number of pirates who continually infest this part of the Moluccas. Besides the peril to which we were exposed from the sea and from the robbers, we were in danger, also, from the unsoundness of our boat, a circumstance too common in these seas.

"The first island at which we arrived, after quitting Celebes, was Togolanda; but we were prevented from getting on shore by a strong land breeze, so were obliged to cast anchor close under mount Duwan, a fiercely burning volcano, the smoke of which affected my breath very much all night. The next morning, however, by means of a sea-breeze, we were extricated from our unpleasant situation, and went on shore. The king of the island received me with much kindness, and informed me how severely some of his people had suffered in consequence of an eruption of the burning mountain, by which a whole negery had been destroyed, together with the church. 'But,' said he, 'we have erected a new church farther inland, and I rejoice that you are come to instruct my people.' He invited me to take my breakfast with him, and in the mean time informed his people that there would be Divine service that morning. In a few hours a very numerous congregation was collected; the king also attended with the whole of his family; and I preached from John xii. 32; 'I, if I be lifted up from the earth, will draw all men unto me.' I thought this text was calculated to move a heart of stone, as it exhibits the infinite love of God towards poor sinners, displayed on Calvary, as the means of drawing every soul to Christ, his dear Son; and I was much gratified by observing, that this large congregation of black people was very attentive to the things that were spoken.

"After I had sojourned here some days, I perceived that, for want of teachers and the word of God in the Malay language, the people had very little knowledge of Divine things. They all, how-

ever, believed the powerful declaration of St. Paul to Timothy, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' I continued amongst them eight days, and after examining the boys and girls belonging to the school, I was obliged to give them some leaves out of my New Testament, for want of useful school books.

"From hence I proceeded to the island of Chiauw, or Ziauw. I arrived there on the 24th of September, and was pleased to find the king of the island a very pious man. After my painful journeyings, his company was as a refreshing spring to my weary soul. He was employed every day in studying his Bible, which, he said, yielded him great comfort. He was also able to read the Dutch Bible, and had some acquaintance with the Arabic; but what was of infinitely greater importance, the love of God, which passeth all understanding, had taken possession of his heart. This good man seemed exceedingly glad of my arrival, and obliged me to explain to him certain passages of the holy Scriptures. Whatever I said, that he was not previously acquainted with, he put down in a book, with which he had provided himself for this express purpose.

"The king requested that I would baptize a considerable number of the slaves, both men and women, who had been instructed in the doctrines of christianity. Having convinced myself, as far as possible, of the sincerity of their professions, I complied, rejoicing in the work which God is carrying on in this part of the world.

"The 29th of October was set apart for this great solemnity. The king and his queen were

both present, and assumed the office of sponsors, in behalf of their slaves; promising to exercise a watchful care over their souls. When the administration of this solemn rite was finished, we sung the 87th Psalm. A great number of people attended on this occasion, and also at a service in the evening.

"During the solemnity of baptizing his slaves, the king seemed much affected, and, on his return to his house, out of the fulness of his heart, he himself addressed these new members of the church, in a manner which I shall never forget. 'You have now placed yourselves,' said he, 'under an obligation to love God your Creator, and Jesus Christ your Redeemer, and all men as brethren; to abstain from all heathen pleasures, as well as from all their superstitions, because this is the way to enter into the kingdom of God.'

"There is on this island, also, a volcanic mountain, and not far from this negery. I asked the king, if he were not afraid of so bad a neighbour. 'Why should I?' asked he, in return, 'when the Lord our God, who made this mountain, is more powerful than all the fire within it?' I fully assented to this declaration, and said, 'Yes, my dear sire, that which you have said is very true, and sufficient to comfort our hearts in the most imminent dangers.'

"Before I arrived at Chiauw, I was acquainted with the excellent character of this good man, but I little expected to be the instrument of introducing into the church of Christ so large a number of his servants. As I perceived that Christ was living in his heart by faith, I encouraged him to address his people frequently, and to read to them some

sermons, of which I promised to send him copies on my return to Amboyna. School-books and religious tracts are, also, very much wanted in these islands. In the course of the present journey, I have met with not less than twelve thousand people, who profess christianity, but who have been, in past times, very much neglected. Thanks, however, be unto God, that I am become acquainted with their wants, and hope, in a short time, to make an attempt to supply them to the utmost of my power.

"From Chiauw, I proceeded to the island of Sangir, which is governed by four native kings; viz. the king of Maganito, the king of Taroona, the king of Candar, and the king of Tabookang. The latter is a brother of the pious king of Chiauw. Here I found the people in a still more deplorable state than those in the other islands I had visited. Even their schoolmasters had not a complete Bible in their possession; they had only some loose leaves of it, and this was the case also with their catechisms.

"After I had passed through the rest of the island, I visited the king of Tabookang, by whom I was also very graciously received. He was dressed in uniform, like an English officer. On the day of my arrival, he invited me to dine with him. He told me that he was desirous to be married in the church, and wished me to continue with him a few days, that the necessary preparations might be made; which, as he appeared to me to be desirous of acting in every other respect as a real christian, I consented to do; and I had reason to rejoice in this determination, for the example of the king was immediately followed by

a great number of his people, who had before been ignorant of the solemnity of christian marriage."

In the beginning of February, 1818, Mr. Kam, after severe illness, embarked on board a whaler bound for Amboyna, and soon afterwards returned in safety to his beloved flock, by whom he was received with every demonstration of joy and affection. From a letter written to the directors after his return, it appears that this zealous and laborious missionary had baptized in the several islands upwards of five thousand children, and nearly five hundred adults; and that in Amboyna he had baptized, chiefly of those who had been mohammedans, one hundred and twenty-eight adults, besides children.

Shortly after his return, he visited several more of the Molucca islands, particularly Harooka, Saparoua, Nusalout, and Ceram; the inhabitants of which amount, collectively, to upwards of fifteen thousand souls. In most of the negeries, or villages, he was received with joy, both by the chiefs and people, some of whom had suffered considerably in a late rebellion; their houses and even their churches having been laid in ashes. Many of the natives, who had long been destitute of the gospel, rejoiced greatly in an opportunity of hearing it from the lips of the missionary, who also administered the Lord's supper to the members of the churches, and baptized their children.

In January, 1821, an auxiliary missionary society was formed at Amboyna, for the purpose of contributing to the maintenance and support of several missionaries recently sent out by the Netherlands Society, with which Mr. Kam had also become connected, and also with a view to assist in

the printing of school-books and religious tracts; a second printing-press having arrived from the directors in London, in the course of the preceding year.

About this time, a place was erected immediately contiguous to Mr. Kam's dwelling-house, for the initiatory instruction of such converts from paganism as might be desirous of receiving baptism; and, during the year, that solemn rite was administered to thirty persons, who had abjured heathenism, and embraced the truths of christianity. Towards the close of December, in the same year, Mr. Kam had the satisfaction of receiving into his church about a hundred new members, of whom several had formerly been idolaters, and one a mohammedan.

In the following year, he performed a voyage among the islands of the Malayan archipelago, to settle the missionaries sent out by the Netherlands Society, to survey the moral state of the islands, and to communicate, by means of preaching and the distribution of the Scriptures and tracts, christian instruction to the islanders.

On his return he touched at the island of Harooka, where, a few years since, idolatry was, to a considerable extent, abolished. He was kindly invited to sojourn at the house of the resident, whose lady is a person of eminent piety. While here, the resident received a memorial from the schoolmaster of Abouro, transmitted by the chiefs of that district, containing the following interesting account of the destruction of the remaining idolatry in that island:—

"On the 18th of the present month, (January,) 1822, I collected together all the people of the negery Abouro, who agreed to abolish the idols

which, until the present time, they and their forefathers had been accustomed to worship, in secluded places.

"The first place is named Amarya, where they worshipped five stones, which served them for idols. The second place is called Tupawary. Here was a tree named Humulian, and a bamboo, with a hole perforated therein, which was called the Enchanter. Besides these, the people placed lighted candles, and offered meat and drink-offerings, burning incense and showing reverence as to the other idols. The name of the third place is Sanie, where was a single stone, to which the people were accustomed to offer similar sacrifices. The name of the fifth place is Oko, where they worshipped idols of the same description, with similar adoration.

"On the 23d of January, we burned in the fire a gong and a bassoon, formerly used in the festivals, together with some barrels, which were used in bringing the meat and drink-offerings to the idols, which, with the consent of the chief and people of this negery, as well as according to the wish of the members of our church, have been abolished.

"We have also visited the forest of Eroewy, where we have burned down a wooden pillar, to which divine honours were formerly offered. It stood in the midst of water, used for purifying the idol. The pillar and the fountain of water have been destroyed.

"The remaining portions of the idols, even the very ashes, we have cast into the sea."

In the spring of 1823, Mr. Kam visited the islands of Banda, Leti, and Kiffer. At the island of Leti, which he describes as beautiful in scenery,

and rich in all the means of subsistence, he left a christian schoolmaster, who had accompanied him from Amboyna, in compliance with the importunity of the natives. At Kiffer he was received with great kindness by the rajahs, and found the people ripe for christian instruction. Mr. Labryn, the Netherland missionary at Timor-East, met Mr. Kam at Leti, and accompanied him to Kiffer. Here both of them continued several days, preaching to the people. They particularly explained to them the nature and obligations of the christian religion; and, on a profession of faith in the Lord Jesus Christ, baptized about fifteen hundred persons. One of the rajahs requested Mr. Kam to take his two sons under instruction, and the youths, of the ages of eighteen and fourteen, willingly accompanied him to Amboyna.

Mr. Kam recently transmitted to the British and Foreign Bible Society, the following remarkable instance of apparent preparation for receiving the Scriptures:—

"An Arab merchant came to my house, for the purpose of selling some goods, and of exchanging his copper money into silver. 'Friend,' said I, 'it is out of my power to assist you in this way, because I do not possess a sufficient sum of money: nevertheless, I have got something, which is of far greater value even than silver, provided you are able to read.' This, he assured me, he could do. I then opened the first part of the Old Testament, and began to read slowly and distinctly to him; but the style appeared too lofty for him to understand, until I explained it in the way of familiar conversation. After conversing with him some time on the excellence of the sacred Scriptures, I

pointed out to him the first promise of God, concerning the seed of the woman, Gen. iii. 15. This seemed very mysterious to him, until I explained it. He then exclaimed, 'I never saw such books before: our own teachers do not possess them: they are very ignorant: they do not even understand the koran when they read it.' He afterward turned to the book of Psalms; and, on reading the first psalm, 'Blessed is the man that walketh not in the counsel of the ungodly,' &c., he cried out, 'Oh what beautiful books are these! How happy am I that I have met with such a book! I came to you in the hope of obtaining silver; but, surely, this is a treasure of far more value!' 'It is, indeed, my friend,' replied I; 'and this book is at your service, if you are willing to make good use of it: and if you pray to God to enlighten your mind, he will enable you to understand its contents. In giving it to you, I have given you the key of all spiritual knowledge. Throughout the whole of it, from Moses down to the end of all the prophets, ample testimony is borne to our Prophet, who was greater than all others—Jesus Christ; whom, in your language, you call Noby Xisai; but with whom you are yet unacquainted. After dying like all the other prophets, He alone rose from the dead; whereas Mohammed, in whom you trust, never ascended from the grave, and therefore you cannot expect any assistance from him: from the Prophet, however, whom we worship, we expect salvation; because all power is given to Him in heaven and earth, according to the good pleasure of God.'

"Surely this man was not far from the kingdom of God; for he felt the power of Divine truth on

his heart. He remained more than two hours in our house, and could not be satisfied without our explaining to him whatever he did not understand. My wife, also, was much pleased with his company; and availed herself of the opportunity for pointing out to him some of the most striking passages in the prophets, respecting our Lord Jesus Christ. When it grew late, and he was on the point of leaving us, he inquired if he might be permitted to take the books with him: I told him that he was welcome so to do; adding, that the books were not our own, but that our friends, in a far distant country, who loved God, had provided us with them for distribution. At this he was exceedingly pleased; and, ordering his servants to leave every thing else behind except the books, was going away. My wife, however, begged him to let his merchandise also be conveyed away; adding, that she did not wish to incur any responsibility on account of it. 'No,' said he, in reply, 'I am not at all anxious on that score; for where such excellent laws of God are observed in a house, the inmates will never steal: to-morrow I will send for my goods:' and, so saying, he left us full of joy.

"Two days before he left Amboyna, he once more called at our house, wishing to read again in the Bible: on which occasion we directed his attention to many striking passages in the New Testament, which we compared with the testimonies contained in the prophets of the Old Testament, respecting our Lord; whereby his faith and confidence in the holy Scriptures were greatly increased. On the subject of sacrifices, which the Mohammedans place much dependence upon, we pointed out to him how Christ our Saviour, by one sacrifice, has perfected

all those who are sanctified: this we confirmed by various passages out of the New Testament; as, 'Behold the Lamb of God, which taketh away the sin of the world!'—'As Moses lifted up the serpent in the wilderness,' &c.—and, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' It was evident that these testimonies came powerfully home to his heart: and, indeed, I have often witnessed how far superior the testimonies of the Bible are, and how much better they are calculated to convince any one of the authority of the sacred Scriptures themselves, both of the Old and New Testament, than all the arguments which our natural but imperfect reason can suggest."

Mr. Kam has, for some years past, been connected with the Netherlands Society; he therefore continues a correspondent, but not an agent, of the London Missionary Society.

CHAPTER V.

Java.—London Missionary Society.—Effects of the Chinese Testament.—Voyage of Rev. Mr. Slater.—Idolatrous Ceremonies.—The Chinese Camp.—A Protestant Village.—Report of the Deputation.—Chinese and European Chronology compared.—Marvellous Story.—Recent Efforts.—Baptist Missionary Society.—Rev. Mr. Robinson's Labours.—Visit of the Udhiputi.—Principal Seat of Idolatry.—Baptism of a Chinaman.—Ravages of the Cholera.—Completion of the Javanese New Testament.—Visit of the Rev. D. Abeel from the American Board.—Striking Fact.

As it was said that no less than a hundred thousand Chinese resided at Java, among whom it seemed probable that the Scriptures translated by

Dr. Morrison might be freely circulated, the Directors of the London Missionary Society determined on some efforts in that extensive and populous island. Suitable instruments were soon found for this purpose in some missionaries intended to be sent to India by the Netherlands Society, but who were prevented by war from proceeding thither. It is also remarkable, that two gentlemen, on a visit to the Cape of Good Hope, had expressed an earnest desire that some missionaries might be sent to Batavia; one of whom contributed six thousand rix dollars to this object. The labourers thus, to some extent, provided for, arrived in Java in 1813, but one of them* afterwards removed to Amboyna.

In a letter, dated November, 1814, Mr. Supper speaks of his congregation being increased, and states that several persons seemed convinced of their sins under the ministry of the word, but they had encountered much opposition from their gay connexions; and many others were offended with the faithfulness of the discourses which had been delivered in the church. In the same communication he observes, that the books which Dr. Milne had distributed among the Chinese in this island, seemed to have produced a good effect. "I now and then take a morning ride," says he, "on purpose to inquire whether the Chinese read their Testaments and tracts, and I find that they not only do so, but are pleased with what they read. They are desirous, however, of having a living interpreter; and indeed I earnestly wish that some faithful missionaries might come hither, and attend solely to the Chinese language; as, in that case, they would soon be able to preach to the people."

* Mr. Kam.

In another letter he says, "The German, French, Dutch, and English Bibles and Testaments, as well as the Portuguese New Testaments, which, through your goodness I carried out with me, or received from you afterwards, have almost all been expended, and I can assure you, that they have fallen into hands where they are daily made use of. The Chinese New Testament, which the zealous missionary, Dr. Milne, distributed among the Chinese, and those which I had the means of distributing, have been visibly attended with blessed effects. I mention only a few instances:—A member of my Portuguese congregation came to me last week, and said, 'I am acquainted with some Chinese, who generally come to me twice a-week, when the word of God is the theme of our conversation; they have read the Chinese New Testament, and find the contents of it of far greater excellence than those of any other book they have ever read, but yet they do not understand every thing that is said in it, and consequently apply to me to explain and clear up some passages which they cannot comprehend. I then give them such illustrations of the subject as I have remembered from your discourses.'

"This Portuguese is one of my pupils, and thanks be to God, I may truly say, that he is my crown and the first fruit of my labours among the nominal christians here. The Chinese have already turned their idols out of their houses, and are desirous of becoming christians.

"Another of my Portuguese pupils, a man of fifty-eight, came to me a few days ago, and told me that a certain Chinese, who had read the New Testament in his mother tongue, visits him three times a-week, to converse about the doctrines of

christianity; he seems to love Jesus Christ better than Confucius, and expressed a wish for a few more books in the Chinese language. He likewise turned his paper idols out of his house, and is ardently desirous of becoming a christian.

"I was lately on a visit to a certain gentleman, where one of the richest Chinese in this country was also a guest. He spoke to me in Dutch, and said,—'I have read Dr. Morrison's New Testament with pleasure. It is very fine, and it would be well if every one led such a life as Jesus Christ has taught people to lead.' I cannot describe to you what effect these words, spoken by the mouth of a Chinese, had upon me. I commenced a discourse with him about his idols, and said,—'You believe, according to the doctrines of Confucius, that there is but one God, who made heaven, the earth, man, and every living creature?' 'Yes,' he replied, 'but God is so far above us, that we dare not address ourselves to him, without the intervention of the demi-gods.' I then said, 'As God is the Creator of mankind, should we not call him our common Father?' 'Yes, certainly,' was his reply. 'Well, if this be admitted, are not children obliged to place confidence in their father?' 'Most assuredly.' 'In what consists this confidence and trust?' No answer. 'Are not you the father of five sons?' 'Yes.' 'Now, what would you think or do, if three of your sons took it into their heads to paint images upon paper, or carve them upon wood; and, when finished, pay them all the veneration, and put that confidence in them, which is justly due to you as their father? Would you quietly submit to such conduct in your sons?' 'No, I would certainly chastise them, and place

them in a madhouse, as labouring under a fit of insanity.' But if they stated by way of exculpation, that from the great veneration they had for you, as their father, they could not venture to approach you, but through the intercession of images which they themselves had made, what would you say then?' 'I should answer, I have chastised you for your want of confidence in me; and on account of your conduct in preparing images, and paying them the respect which is alone due to me, they being unable to hear, move, or help themselves, I pronounce you to be out of your senses.' 'But,' said I, 'do you act more wisely, on this supposition, than your children would have acted, when you worship the idols in the temples, and pay every honour to them in your houses, which is only due to your heavenly Father?' 'Ah!' replied the Chinese, 'we have never directed our view so far; but I am convinced, that our idolatry can never be pleasing to the only and true God, and that by so doing we provoke his vengeance upon us.'

"The conversation being ended, he went home, seemingly dissatisfied with himself; and on his arrival there, tore all the painted images from the walls, and threw them into the fire. He has never since frequented the Chinese temples, and contents himself with reading the New Testament, and other religious writings, with which I supply him from time to time. Is it unlikely that this Chinese is far from the kingdom of God? Is not the grace of God and the power of the Holy Spirit able to convert even the Chinese to the true christian faith? Many of the Europeans here are inclined to doubt this, and therefore look upon my labour as an unnecessary waste of time, but their

seemingly repulsive doubts animate me to greater zeal, and strengthen my faith and hope that God will convince such unbelievers by the evidence of facts, that the labours of his servants among the Chinese will not be 'in vain in the Lord.'

"You will rejoice with me when I tell you, that the Lord has signally blessed my labours to my catechumens. Four of them have solemnly made a confession of their faith, and have been accepted as members of our community, as their conduct is a sure testimony of the true christian life they lead; and they continue to give proofs, that they act under the influence of the Holy Spirit and the gospel of our Lord Jesus Christ, the power of which unto salvation they have already an experience of. One of my catechists reads the holy Scriptures with some mohammedans three times a-week, converses with them upon what they have read, and they join in prayer in his house afterwards. One of the upper servants of a mohammedan mosque told him the other day, 'I have served many years in our temples, but have never yet heard so many agreeable truths from the priests, as are contained in your christian koran. I look upon the christian worship as the best and most intelligible; and since you have taught me to pray, I always feel a peculiarly agreeable repose to my mind, when I have offered up my morning and evening prayers, such as I never experienced before.' Some of the priests have applied to me through this my beloved pupil, for an Arabic Bible, which, after repeated requests, I shall send them. I do not in general give the Bible, particularly to people of that class, on their first application, nor on the second, or even third; and I hope that my plan of proceeding

will be approved of by those, who have been attentive to the way in which God deals with his children. God does not give us in an instant what we desire or pray for, but wisely exercises us in the duty of patient waiting, until the time arrives when we are prepared to set the proper value upon the gifts he in his mercy bestows upon us. I consider it my duty, in imitation of the example which the Lord has set before me, to act in this manner; particularly when I reflect, that I have been thought worthy of being his steward, and the dispenser of the Bible Society's most precious gifts; which are of infinitely greater value than all earthly kingdoms, for the Bible is the key to the kingdom of eternal felicity."

The faithful servant of Christ, by whom this interesting communication was penned, was, in the course of the same year, summoned from the scene of his labours to the mansions of eternal rest. And from the period of his decease, the London Society had no missionary in Java until the summer of 1819, when Mr. John Slater, who had been for a considerable time occupied in the study of the Chinese language, at Canton and Malacca, arrived there, having distributed in his voyage several thousand tracts and Testaments. On his landing he was much indebted to the friendly attentions of the Rev. Mr. Robinson, the baptist missionary, who kindly received him into his house. He also received much kindness from the Dutch clergy in Batavia, and his reception among the people was more favourable than he had anticipated. They listened to him with attention, though, perhaps, rather from motives of curiosity than a desire for religious improvement. The following extracts

from a letter of this missionary, dated 29th of July, containing some account of his voyage, cannot fail to be gratifying to the christian reader.

"We left Malacca on the 27th of April, with the instructions, prayers, and tears of our brethren. Our principal baggage consisted of Chinese tracts, New Testaments, and such parts of the Old Testament as were printed, to the amount of eleven thousand nine hundred and ninety-nine books. Our brother Thomsen furnished me with Malay tracts in the Roman character, and Malay tracts, catechisms, and spelling books in the Arabic character, printed by himself, which increased my stock to about fifteen thousand books. These, I hope, it will be my happiness to distribute among the heathen, and that they will afford me many opportunities of preaching the gospel amongst them. Perhaps an account of my voyage may not be uninteresting, as we touched at several places on the way. The first was Singapore, an English settlement newly formed, and at present in a very prosperous state. Here I spent a day on shore with major Farquhar, the late English governor of Malacca, who has always been our patron and friend; and had thus an opportunity of distributing a box of Chinese tracts among the new settlers. Major Farquhar received me with his usual kindness, and expressed a hope that he should soon see a Malay and Chinese missionary settled there, and assured me that he felt much interested in the Ultra Ganges mission. We next touched at Rhio, a Dutch settlement, where I went on shore, to inquire into the number and state of the Chinese, taking with me several hundred tracts and Testaments. These I soon found an opportunity of

putting into the hands of the people, who were all assembled at the Bazaar, and within an hour their attention seemed to be drawn from their merchandise to my tracts. As I returned I felt unspeakable pleasure in seeing every one reading the word of God, either in a tract, or in its pure state. I suppose the number of Chinese here to be about the same as at Malacca. We came next to Lingen, an independent settlement near the straits of Banca. Here also I went on shore, and spent two days in distributing tracts and conversing with the people. As I supposed no christian missionary had ever been here before, I endeavoured, as far as possible, to furnish every family with a New Testament, and such parts of the Old as I had with me. I likewise went on board three Chinese junks, lying in the harbour, and gave the seamen a few tracts and several Testaments for each vessel. I also sent by each vessel three New Testaments, and tracts in proportion, for their friends in China, with a promise on their part that they would deliver them. It is in this way that the sacred Scriptures must enter China; and I hope the numerous copies that we have already sent will be like leaven hid in meal, gradually leavening the whole mass. Leaving Lingen, we sailed for the island of Borneo, and touched at Pontiana. Here I found much difficulty in getting on shore, as we were lying at anchor sixteen miles off. At length, however, I succeeded; and taking with me two hundred New Testaments, three hundred catechisms, which contain the substance of the christian religion, and a number of tracts, I committed myself and cargo to a native boat, which after pulling nearly twelve hours, brought me safe to land. I felt very

anxious to visit the people at Sambass, but I found it impracticable, and I could only spend two days on shore among the people at Pontiana. I followed my usual plan of giving the Scriptures to those who have families, that every house might possess the word of God. During my stay here, I was entertained at the house of a respectable Chinaman, who had, by some means, obtained a Chinese New Testament; and, from the many questions he asked respecting it, I inferred that he must have read it with some attention. He inquired particularly concerning Adam's sin, and all men being sinners in consequence of it; also, whether all the nations of the west worship Jesus. He was much pleased with the objects of the society, and assured me, if the directors would send one of those good men, as he expressed it, to Pontiana, he would give him a house to live in. My host also took me with him to visit the sultan, with whom he is very intimate, who also made many inquiries respecting the christian religion, and approved much of the proposal the other had made to obtain a missionary, to be settled among them. I inquired of them concerning the people of Sambass, who work in the gold mines, and others who dwell among the mountains of the interior, and who are employed in obtaining diamonds, and was informed by them, that at the former place, which lies near them, there were at least fifty thousand Chinese; the others, they said, were very numerous, but they could not exactly say how many; they might, however, amount to twenty thousand. I regretted much that I could not visit them. I, however, sent them some tracts and catechisms. Thus, during my voyage to Batavia, I distributed

several thousand tracts and Testaments; and I hope the seed sown, will, as bread cast upon the waters, be found after many days."

Shortly after his arrival, Mr. Slater took under his instruction four Chinese children, as the commencement of a school, designed to be conducted, as far as circumstances would permit, on the Lancasterian plan. He also employed himself sedulously in circulating copies of the New Testament and religious tracts among the heathen; and, with the assistance of a native teacher, devoted a considerable portion of his time to the study of the Chinese language. A few months only had elapsed, however, when his labours were suspended by a calamity at once alarming and destructive. On the 2nd of October, 1819, his house was burnt down, when his Chinese books, with various articles of furniture, were consumed. This calamity, however, was considerably alleviated by the kindness of several friends, and particularly by that of one family, with whom Mr. and Mrs. Slater found an hospitable asylum for several weeks.

After this accident, a piece of ground was purchased, on account of the society, for a mission-house and garden; and, by the liberal subscriptions of such of the inhabitants as appeared to take an interest in his object, Mr. Slater was enabled to build a convenient habitation, capable of accommodating two or three missionaries, besides his own family. On the adjoining premises a school was afterwards erected, and opened with twenty-six pupils.

In the course of his endeavours to diffuse the light of Divine truth, he paid a visit one day to a Chinese temple, and, taking his stand as near to the

idol as possible, commenced reading a tract, in Chinese, on the subject of idolatry. Some of his auditors appeared willing to acknowledge the truth of what they heard, but seemed to think that the custom of their country was an all-sufficient reason for continuing the observance of ceremonies, which, in reality, they know to be unavailing.

Of the various idolatrous ceremonies which were performed in this place, at the time of his visit, Mr. Slater has given the following description :—

"Within the temple-yard, which prevents the idol from being seen from without, is an elevated stage, on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this, the attention is excited by the gaudy appearance of golden ornaments, and various coloured paper cut in shreds; but principally by the quantity of painted candles burning in front of the idols, the smoke of which, together with the incense, is intolerable at first entering. The candles are about a hundred in number, and of various sizes, from one foot to three feet in height, and measuring from two to six inches in circumference. These are kept burning during the whole time of worship; but as every worshipper brings two candles, they are constantly changing them, so that I suppose the entire number is changed every twenty minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without interruption. The candles which are removed are for the benefit of the temple, and they must amount to a considerable sum, as the smallest of them cost about two dollars a piece.

"On entering the temple, every worshipper presents his lights, and receives six sprigs of incense. After bowing to the imaginary deity, as an intimation that he is about to worship, he places three of them close to the image, and the others at a short distance; then retiring to a cushion in front of the idol, he pays his homage, which consists in kneeling down, and bowing the head thrice to the ground; and this is repeated three times. He then goes to a large table on the left side of the idol, where there are persons to enrol his name, and receive his contribution; and here the devotees appear anxious to exceed each other in the sums which they give toward the support of this abominable worship.

"During all this time, one's ears are stunned by a large drum, and a gong, used to rouse the idol; and these are beaten with increased vehemence when any person of note comes to worship. Several females, most richly dressed, brought offerings of fruit and sweetmeats. These, I am informed, were the wives of the rich Chinese, who were glad to embrace such an opportunity of appearing abroad; as probably they had not seen any man, nor been seen by any but their own husbands, since they visited this temple on a similar occasion, in the preceding year.

"Another part of this scene is performed by about a dozen cooks, chopping up pork for dinner, and I had many pressing invitations to sit down, and dine with the worshippers, many of whom appeared astonished at my refusal; as, on other occasions, whilst distributing tracts from house to house, I readily ate and drank with them, for the sake of an opportunity to discourse with them re-

specting Christ and his gospel. In the temple-yard there were as many gaming tables as could be conveniently placed."

On the 7th of January, 1822, Mr. Medhurst and his family arrived at Batavia, and shortly after their arrival, a dwelling-house was built for them on the mission premises. The contiguous land belonging to the society was also brought from the wildness of nature to resemble the cultivated grounds in the neighbourhood.

Mr. Medhurst now commenced preaching in Chinese four times a week. It seldom happened, however, that any congregation exceeded thirty persons, and the only apparent effect produced, at this time, by the public dispensation of the truth, consisted in the temporary conviction of gainsayers, and in the extended concessions of the heathen to the veracity, consistency, and consequent obligations of what was advanced on moral and religious subjects. Still the missionaries were not discouraged, but resolved to go on in their important work, leaving the result to the great Head of the church; and, in addition to their other labours, they established a Malay service, in which they preached alternately every sabbath evening.

"There is a portion of Batavia," Messrs. Tyerman and Bennet remark, "strongly contrasted with the European parts, inhabited solely by Chinese, and called their camp. These foreigners live generally in small low houses, to each of which is attached a shop, with all manner of wares, drugs, fruits, &c. exposed for sale, both within and without. In every shop, opposite to the front door, is an idol, painted on paper—a fat, squat, old man, a fiery flying dragon, a monstrous fish, or some horrible

figure, before which is placed a petty altar—a little pot, containing fragrant gums, or sticks of sandal-wood, which are kept continually burning. The ashes are carefully preserved, and accumulate in the vessel, till one or another of the family is going on a journey or a voyage, when a handful is taken out of the precious deposit, and thrown upon the road or the water, to make the way safe, and the adventure prosperous.

"In one village there is a street, nearly a mile long, inhabited solely by Chinese. We called at several of their houses, and found in each an idol of some kind. That which most surprised us was a French engraving of the emperor Napoleon Buonaparte, in a gilt frame, before which incense was burning; and the old man to whom the picture belonged, in our presence paid it divine honours, bowing himself in various antic attitudes, and offering a prayer for blessings upon himself and his family. When we asked him why he worshipped that as a god which came from Europe, and not from his own country, he frankly replied, 'Oh, we worship any thing!' In this street are two temples, one a decent building under repair, the other an open shed on a little mound, consisting of a slight square roof, supported by four pillars. In this sanctuary are several misshapen stones, planted on their ends, to which prayers are daily made by beings (in that respect) as stupid as themselves. A cocoa-nut shell was placed in the midst of these blocks, containing some small offerings. We visited two other edifices of similar construction, and consecrated to gods of the same materials as these; namely, rude, upright stones,

which it seems the rude Malays worship with not less devotion than the shrewd Chinese. Behind one of these idolatrous seats, we observed the wreck of an enormous tree, hollow and rotten within, and measuring ninety-three feet in girth towards the root. The other temple gives the name of bater-tulis, or engraven stone, to the neighbourhood, from the incomprehensible divinity which it encloses; namely, a triangular stone, about six feet high, inscribed with characters which neither European nor native has yet been able to decipher.

"On our way back to Batavia we turned about four miles out of the main road, to see a christian village, called Depock, inhabited by a race of Malay protestants, now amounting to one hundred and eighty persons, of all ages. About a century since, a Dutch gentleman, the owner of this village, and also of a number of slaves, offered to give the latter not only their freedom, but the estate which they occupied, and secure the same to their descendants, if they would embrace the christian religion. They agreed to this extraordinary proposal, and he fulfilled his promise. Their posterity enjoy the inheritance, and worthily enjoy it, we may say; for certainly they are a reformed, if not a pious class of their uncultivated countrymen. Their houses and grounds were comfortable and cleanly. There is a little chapel in this pretty village, where Mr. Medhurst occasionally preaches. In the school-house we found a Malay version of the Psalms, adapted to music; also several excellent forms of prayer, and catechisms. Most of the children, thirty-nine in number, are well

acquainted with the latter, and are duly taught the former. The whole sequestered nook is enclosed with large umbrageous trees, of various kinds; and amidst the unpenetrated pagan darkness, and the more bewildering mohammedan mists, which overspread the noble is and of Java, there is light —it may be but little, yet there is some of the true light, in the habitations of this christian Goshen."

"We were much pleased," they remark on another occasion, "with the appearance of a small village, of which the inhabitants are a distinct race, their houses remarkably neat, and their grounds exceedingly fruitful. About a century ago the Dutch government abolished popery here, requiring that all Roman catholics should either quit their religion or the colony. A number of Portuguese families, naturalized to the soil through several generations, caring more for their country than their faith, consented to profess themselves protestants, and forthwith determined to remain where they were, and to perpetuate the lineage of their ancestors by intermarrying only with each other. To this agreement they so far adhered as to keep up their nationality, but not their language, within the compass of this small, sequestered spot. Though of European origin, and pure descent, their complexions are darker even than those of the Malays and Javanese. A few years ago their number is said to have exceeded five hundred; but the recent ravages of cholera morbus have reduced them to one hundred and thirty-five, men, women, and children. They have a decent chapel for public worship. Service was performed at midday, by a Dutch missionary, in the Malayan tongue. His discourse, we were glad to be told,

was truly evangelical, from the text, 'God is love.' Mr. Medhurst occasionally visits this interesting community, and preaches to them."

They further observe,—"On inquiry of Mr. Medhurst, concerning the actual and visible success of the missions belonging to our society in further India, he says that, whatever preparation may have been made by preaching, schools, and scripture tracts, there are, in the whole, not more than three or four natives of whom it can be affirmed that they make a credible profession of christianity. In this island, up to this time, it is doubtful whether any abiding religious impression has been made upon the heart of a Chinese or Mohammedan. The frivolous superstitions of the former, and the blind bigotry of the latter, are alike opposed to the pure, sublime, and humbling doctrines of the cross: while the depraved passions and profligate lives of both classes render the gospel-promises and gospel-threatenings alike unwelcome to those who cleave to their ungodliness and worldly lusts as the elements of existence. Mr. Bruckner's testimony is to the same effect. It is one of the traditions of the Budhists of Ceylon, that Brahma, having created the world, returned again into himself, in his heaven of quietism, and left his great work to stand or to fall, as might happen. Seeva, therefore, took possession of it, and commenced his march of devastation; trampling on man and beast, and blasting the soil and its productions. All these he would soon have utterly destroyed, but for the repeated interventions of Veeshnoo, becoming incarnate as a saviour, under various forms, to deliver the subjects of Seeva's fury. The armies of the destroyer, in

spite of these interventions, still mightily grew and prevailed, till, in process of time, the air was so full of devils that there was not room to thrust a needle between them. Budhu, then, in compassion to mankind, came down, like a shower of gracious influence, upon this suffocating atmosphere, and so far thinned its pestilent population, that there was room for the sun to shine upon the human inhabitants, and the fresh air to blow upon them. Verily, this seems to be a just figure of the state of Java, and probably of all the realms beyond the Ganges, at this hour. There, the firmament might indeed be full of evil fiends, under the prince of the power of the air, in person; while, from heaven, neither clear light, vital warmth, nor healing breath can reach the infatuated multitude beneath, that tread each other down along the broad way to destruction. Oh that an influence, more gracious and irresistible than that of Budhu, might descend to scatter the locust clouds! Oh that the Spirit might be poured out upon them from on high, that the wilderness may be a fruitful field, and the fruitful field counted as a forest!"

Mr. Medhurst thus describes a recent publication which is likely to be very useful.—"The work on chronology is a comparison between the Chinese system and our own, from the earliest period till the present time. The page is divided into two parts, the top of which is occupied by a sketch of Chinese chronology, and the bottom by one of ours. The two systems are made exactly to correspond together, year for year; and the similarity between them, particularly in the earlier periods, is remarkable. According to both systems, the first man had three sons or successors; notices of

intercourse between celestial and terrestrial beings, or good and bad persons, occur at the same time; the accounts of the flood agree nearly to a year; ten generations of men seemed to have passed away between the creation and the flood; and wine was discovered nearly at the same period. The seven years of famine in Egypt, have seven years of famine in China exactly corresponding; and Samson's strength has its counterpart in China, where a strong man flourished nearly at the same time, who was likewise deceived and ruined by a woman. If we add to these, the well-known tradition among the Chinese, of a sage who was to arise out of the west, and the emperor Ming-té's actually sending ambassadors to search for him, about the period of the christian era, we shall find that all these circumstances exhibit a striking coincidence between their chronology and Scripture facts, which seems to indicate that the former is borrowed from the latter. In this work, I have not asserted that the events spoken of by eastern and western chronologists are the same; but I have placed them in connexion with each other in the same page, and at the same period, leaving the readers to form their own conclusions. I have been led to draw up this work from the consideration of the practice of the Chinese, in boasting, so often as they do, of their high antiquity, looking with contempt upon the apparently modern dates of Europeans, and throwing out the hint, that we have no records of a date older than the christian era. I have, therefore, endeavoured, by a regular exhibition of dates, and by the production of incidents connected with every remarkable period, to show them that we have a system of chronology

that can be depended on, more authentic and ancient than their own; that the world has stood so long as the period assigned to it by that chronology; that Moses, by Divine inspiration, gave an accurate account of the creation and of subsequent events, long before the Chinese had any writers of note and eminence; that those works which they had, were nearly all destroyed about the time that the Pentateuch was translated into Greek; and that thus, while the authenticity of the one was more than doubled, the genuineness and very existence of the other was brought into the greatest doubt and uncertainty. I have pointed out the sad mistake they made, when, looking for the western sage, they pitched upon a fictitious Budhu; whereas, had they only sought a little farther, they might have found a real Christ, the Saviour of the world, by the introduction of whose doctrine into China, the happiness of their nation would have been promoted both in this world and that which is to come. All this being comprised within the short space of thirty-seven pages, it follows, that very little more than the names of kings and the periods of their reigns, with here and there a notice of remarkable events, could be inserted; yet I hope that the work will prove interesting. The notices of Chinese chronology, being taken from their own historical records, will tempt some to peruse the book, who would throw it aside, if it contained only foreign names, dates, and allusions. To the Lord, however, I commit it, in the hope that, though it contains not many exhortations to repentance and piety, yet, in connexion with other books of a more decidedly practical tendency, it will prove useful in undermining some prejudices, and in

leading the impartial inquirer a little way on, in his search after truth."

The following marvellous story was told to Mr. Medhurst as a fact, by a Chinese, who solemnly believed it. A young man, at his death, having left a father and several brothers behind, whose success in after life was to be determined by the hazard of his interment in good ground, one of the wise men, as certain crafty knaves are denominated, was applied to for advice. He, being properly fee'd, pointed out a spot, which he charged them to keep close on the dead youth for seven years, at the expiration of which, if they opened it, they would find in it a full-formed dragon, the emblem of the highest honours and riches they could desire, either for themselves or their posterity. Five or six years afterwards the father fell dangerously ill, and, as no means employed to relieve him were of any avail, the family concluded that there must be something unlucky in the place of his son's burial. They, therefore, asked his permission to open it. "No, no," cried the old man; "rather let me die than break the charm, and destroy the future hopes of my children." But, agonized with disease, and harassed by their importunity, he, at length, yielded to their wishes. The vault was opened—when lo! to their utter consternation, they found the dragon so nearly perfected, that he only wanted one leg and half his tail. In an instant the fortunes of all were ruined; for the spell not being completed, left nothing but dust and disappointment when it was violated.

Various efforts are still made at this station, by native preaching, schools, English services, printing,

and the distribution of books and tracts. In 1831, Mr. M. remarks, "The distribution of Malay tracts during the past year is unprecedented, so as to exhaust all the stock; upwards of a thousand Malay tracts have been circulated in the immediate vicinity of Batavia, and the people in the markets have been so eager to obtain them, that forty or fifty have been easily distributed in one morning, and on one occasion a hundred and fifty were put into the hands of the people on one market day."

Mr. Medhurst has recently been on a visit to China, and reached England in 1836. During his absence, the operations of the mission are conducted by his assistant. God is still pleased to put honour on the labours of his faithful servants. Most of the Amboynese soldiers, who attend the chapel regularly in large numbers, are very anxious for instruction. Two persons have been added to the Malay church, one a very intelligent young woman, who has the great honour and happiness, (would that they were enjoyed by every pious child who has a parent and other relations in error!) of being instrumental in withdrawing her mother from popery, and of bringing her whole family under the ministry of the gospel. In other instances increased attention and respect for religion are apparent. Of books and tracts large numbers have been forwarded to China; and considerable numbers have also been sent to Samarang, Malacca, Penang, Singapore, and Sourabaya; some thousands have been distributed along the coast of Java, and in the south of Borneo. Most of the above are books of a larger size than ordinary pamphlets; and are therefore peculiarly suited to the Chinese, who are a reading people.

In March, 1813, Mr. and Mrs. Robinson, connected with the Baptist Missionary Society, left Calcutta, with a view to form a station in Java. At Weltevreden they were received into the house of a pious friend; and their arrival was hailed with peculiar pleasure by a considerable number of the soldiers, some of whom had been in the habit of holding religious meetings among themselves, and now avowed their willingness to submit to the rite of baptism. Accordingly, after preaching repeatedly in the cantonments, Mr. Robinson baptized eight persons on the 30th of May, in the presence of a few Malays, who were perfectly attentive and decorous in their conduct, though no one could explain to them the nature of the ceremony, by which their curiosity was strongly excited. A christian church was, afterwards, regularly formed, and the Lord's supper was celebrated with more than ordinary solemnity. An old serjeant, who happened to be present as a spectator on that occasion, was subsequently heard to say to some of his friends, that he had been to a place where he had kneeled more than he had ever done in all the former part of his life. "Never," said he, "did I witness such a solemn ordinance before; and as for those who partook of it, I am determined to keep a strict eye upon them, to see if they go back from their profession, or do any thing that is wrong."

Elated by the first impressions which appeared to attend the preaching of the gospel among the military, Mr. R. was led to observe, in a letter dated June 24, and addressed to Dr. Marshman, "Almost every sermon among the soldiers seems to be blessed, either to the edification of those who

have already believed, or to the fastening of impressions on the minds of sinners. In such circumstances it is, indeed, a pleasure to preach; for I go to the place of worship fully expecting to do good to the souls of men, and, blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight: you would scarcely perceive an individual move hand or foot, during the discourse: all seeming to hear as for eternity." Circumstances, however, afterwards occurred, which called loudly for the exercise of severe discipline; and, early in April, 1814, Mr. Robinson says, "I have now no more employment among the soldiers; the whole regiment, with the exception of one company, having been sent on an expedition; and when that business is finished, they will, most probably, be stationed at Samarang."

"Since the departure of the soldiers," he adds, "I have been employed in seeking out some new friends among the Malay christians; and on the sabbath before last, I found about six or seven met together in a house where they expected a visit from me. I asked for the Malay Bible, read a few verses, and took courage, for the first time, to speak a few words to them from what I had read. When I had finished my remarks, I engaged in prayer for a few minutes, and thus concluded the first meeting I ever held in the Malay language. Finding that this attempt was well received, I went again, the next sabbath evening; and though I was at first considerably abashed, by finding the number of my hearers much increased, I was enabled to speak for about half an hour, and, if the

testimony of my auditors may be believed, the greater part of what I said was understood."

Shortly after, Mr. Robinson received permission to preach in the Malay church; which he considered as opening a prospect of great usefulness, as the congregation frequently exceeded one hundred and fifty persons, including people of all ranks, from the most opulent inhabitant to the humble slave, and consisting partly of Dutch, partly of country born, and partly of what are called the native christians. He also applied himself sedulously to the instruction of the children whom he had collected in a school of his own establishing; and, on some occasions, he carried the good news of salvation to a village about ten miles distant, where the poor ignorant people, though possessing a place of worship, had received no visit of a religious tendency for ten years.

In the summer of 1815, Mr. Robinson appears to have suffered severely from illness; and another missionary, Mr. Trowt, who had, some time before, arrived to his assistance, was similarly affected, though in a slighter degree. By the good hand of God, however, they were both raised up to pursue their truly important labours; and the latter, with the consent of the brethren at Serampore, undertook the formation of a new station at Samarang; whilst Mr. Robinson removed to a more salubrious situation than that which he had recently occupied.

A few weeks after his arrival at Samarang, Mr. Trowt received a visit from the Audhiputi of the place, accompanied by his two sons,

who had been for some time at Serampore, and the old aji their uncle. Mr. Trowt stated the object of his mission to be the general dissemination of knowledge, and the spread of the gospel; and gave his visitors some account of the Bible and Missionary Societies, and of the system of education pursued in England. The noble chief listened with admiration, and often placed his hand upon his heart, while he expressed his pleasure and delight. He also unequivocally declared, that the introduction of knowledge among his people was an object so congenial with the feelings of his soul, that he would encourage those persons to the utmost who would engage in the work, and would even devote one quarter of his income towards its support. On being shown an Arabic Bible, he said he was not perfectly acquainted with the language, but he thought he could translate from it into Javanese. "I entreated him," says Mr. Trowt, "to receive it from me, as a testimony of respect; which he did, with expressions of the deepest obligation. On my mentioning a press, he entered, at once, on an enumeration of the benefits that would result from it, and compared books to seeds, which being planted in the school would in a few years produce teachers, who might be scattered over all the country. On telling him how our society and other societies were supported, and that I had, at one time, collected a penny a week from children and servants, to enable missionaries to instruct the poor heathen, he was uncommonly affected. I then proposed his writing a letter to the society to request more missionaries, and to state his

willingness to render them assistance. This he readily promised to do; and after spending some considerable time in the discussion of religious subjects, he left me with an intimation that he wished to place his youngest son under my care; and observed, that if he had not to attend the sittings of the government, he would visit me almost every day."

The excellent and devoted missionary to whom we are indebted for this relation of a visit which evidently cheered his own heart, and inspired in his breast the most sanguine hopes, was only permitted for a short period to continue his labours at Samarang. His almost unremitting application to his studies so seriously affected his constitution, as ultimately to cause him to fall a prey to a disease, with which he had previously struggled for a considerable time. He was removed, October, 1816, rather unexpectedly; his ardour in his work not suffering him to pay that attention to the state of his disease which it indispensably required. "His labours, however," as the editor of the 'Periodical Accounts' observes, "tended to encourage and invigorate his brother Bruckner, whom he left to follow in his footsteps, and to carry forward that translation of the sacred Scriptures into the Javanese language, on which the heart of the deceased was so intently fixed."

In the course of the year 1816, Mr. Bruckner paid a visit to a place called Prembanan, which he considers to have been, in ancient times, the principal seat of idolatry in Java, and of which he has given the following interesting account:—

"On first approaching the place, I perceived nothing but a hill, or a large heap of stones; but

my guide caused me to climb up the ascent, and I saw it was a large temple, composed altogether of hewn stones, about fourteen cubic inches each, and every stone had a tenon by which it was fastened to another. In this manner the whole temple was built up, from its foundation to its top, without any cement. It must have been a huge edifice when it flourished, for all the hill on which this temple stood, was formed of the same sort of stones, which I think had fallen from the edifice from time to time, and had formed that hill. The temple itself consisted of a room, about twenty-five feet high and ten square. There was but one image in it of the human shape. It represented a woman, on whose head were a crown and other ornaments; the upper half of the body was naked, and the lower part dressed in royal apparel. It was hewn of entire stone; its seat was also a large stone. It appeared that the sepoys, who were numerous about that place, paid their homage to this lady, for her forehead was smeared with some yellow and red colours. I went to the other side of the hill, where there was another temple, which was not so large as the former; in this there sat a huge image shaped like a man, but having an elephant's head. But here the sepoys did not seem to pay any attention. I then went on to another hill composed of the same kind of hewn stones, in which there was a cavern, but no image. There are, within the circumference of half an hour's walk, perhaps more than ten of these hillocks which contain caverns, and seem to have been used as temples. But I was tired in climbing up and down them, and gave my curiosity no further indulgence; except that I went on from those parts, for about ten minutes,

further to the west, where there are to be seen the remains of a royal palace built up with tiles and cement. It appears from these remains, that this must have been a magnificent building. The windows are lofty, and the remaining sculpture is admirable. This palace seems to have been surrounded by an extensive wall: for, about sixty paces from the edifice itself, on each side is an entrance or gate, making altogether four. On each side of the gate-ways, at the entrance, sit two colossal images in human shape, hewn of stone, which undoubtedly must represent certain guardians, according to the remains of heathen mythology amongst the Javanese, in which such beings are mentioned. Probably this place was inhabited, whilst idolatry was flourishing in the vicinity; so that human power and the power of darkness might mutually assist each other in resisting light and reason. I have not hitherto been able to trace any thing in the Javanese books in reference to this place, neither do the Javanese themselves know any thing properly of it. All seems to have been lost for want of writing.

"Besides these, I have seen several images scattered abroad in different places. I saw lately one huge image like a man, whose crown and other apparel consisted of human skulls, and his seat was composed of similar emblems of mortality. Another I saw at the same time, of the same bigness as the first, arrayed like a king, having four arms, and holding in each hand a different weapon. There was also a very large cow, ornamented with shells and other toys; and another image in human shape of a smaller size, having a cow beneath its feet. I have also seen some with three heads, and

a number of arms, perhaps ten or upwards, holding in each hand a different kind of weapon. Also some which had but one head and many arms. To these I observed the sepoys paid great reverence."

From this period the missionaries proceeded with equal zeal and assiduity in endeavouring, by all the means within their power, to spread abroad the savour of the Redeemer's name, in their respective spheres of operation. In the month of July, 1817, Mr. Philips, the colleague of Messrs. Robinson and Bruckner, was attacked with a fever and a cold, which gave a severe shock to his constitution; and by the commencement of March, 1818, he was compelled to desist from his work. His case was now pronounced hopeless, without a speedy removal from the island; and in these circumstances he was under the necessity of returning to England, just at the time, as he expresses it, when he had begun, in some measure, to realize his expectations. "I had learned the Malay language," says he, "sufficiently to be able to read and converse fluently, and to conduct worship in it; and I had so far overcome the difficulties of the Javanese, as to be able to translate into it with some degree of readiness. The English gentlemen residing at Samarang had also been stirred up, by a circular which I had addressed to them, at the commencement of the year, to enter into a monthly subscription for defraying the expenses of public worship in English, which I was to conduct. Thus to relinquish my prospects of success, therefore, was a painful task; yet so alarming were my symptoms, and so rapid was the decay of nature, that I appeared to be tottering on the brink of the grave; and the united voice of the few friends who knew my situ-

ation, and who saw me struggling with a disease which threatened speedily to put a stop to my exertions, urged me, while the spark of life remained, to adopt the only probable means of restoring me to health."

In a communication from Weltevreden, dated September 28, 1818, and addressed to the Rev. Dr. Ryland, Mr. Robinson writes, "After preaching the word for a long period, with scarcely any success, it has pleased the Lord to give me a little encouragement. A Chinaman, born at Batavia, has avowed himself a disciple of Jesus, and was baptized last Lord's day, in the presence of a great concourse of spectators. The place of baptism was a river which runs just on the outside of the old fortifications of Batavia, and opposite to that part of the town which is inhabited by the Chinese. Many Dutchmen and Portuguese were present, to whom the sight was as novel as to the Chinamen and Malays. After we came up out of the water, we went into the house of a Malay to change our clothes, and it was with difficulty the crowd were prevented from forcing their way in at the door; for they had an idea that I was going to cut off the Chinaman's tail, and dress him in the European fashion, and they were exceedingly anxious to see this wonderful ceremony. I had, indeed, told them, in my address at the water side, that he would neither change his dress nor his name; but they could not believe that he would appear in his Chinese habit again, till they were convinced by ocular demonstration. His name is The'an, which, in the Chinese language, signifies heaven, a name by no means improper for a christian. He seems to be a truly converted man, and gives very

gratifying evidence of a real work of grace upon his heart. Several of his countrymen have recently attended the means of grace; but some of them yesterday declared their intention of coming no more, lest (to use their own phrase) they should be induced to become Dutchmen. There are still two Chinamen, however, who have not taken the alarm; and they both say that, were they fit subjects for baptism, they would not scruple to be baptized."

In June, 1821, Mr. Robinson, by the advice of his friends, and with the decided approbation of the committee in London, relinquished his engagements at Batavia, and removed to Bencoolen. To account for this step, it may be proper to state, that from the period of the restoration of Java to the Dutch government, the missionaries on that island had been subject to considerable restrictions in the prosecution of their important labours; and, though hopes had been entertained, in consequence of an application to the king of the Netherlands, in 1818, that such restrictions would have been removed, these hopes were not realized. The situation of Mr. Robinson had, therefore, for some time been rendered unpleasant, and the dawning prospect of his usefulness was almost entirely overcast. About the same time he received an invitation to Bencoolen, where a more extensive field for his exertions presented itself; and, after mature deliberation and earnest prayer, he acceded to the proposed arrangement.

The year 1821 appears to have been a season of peculiar distress to the inhabitants of Java. In consequence of a complete failure in the crop of rice, owing to want of rain, provisions rose to an

enormous price; and many of the poor, rendered desperate by want, had recourse to a system of nocturnal depredation. Through the negligence of the people and the dryness of the weather, about thirty fires also occurred at Samarang and in the adjacent villages, within a period of six months; and as the houses of the natives are all constructed of bamboo and straw, it may be easily conceived that, when a conflagration breaks out, hundreds of such buildings must necessarily fall a prey to the devouring flames. In addition to these calamities, the cholera morbus broke out in the island, and raged so awfully, that Mr. Bruckner remarks, upwards of fifty bodies were, for a long period, carried daily to the grave by the road adjoining his premises, exclusive of all which were taken in other directions. "Thousands," says he, in a letter dated Sept. 11, "have been carried off; and, though the sickness is abated in a considerable measure, it does not yet cease, but, in some districts, continues to rage violently. Several persons have been removed by death, with whom I used to meet occasionally, and as to some of whom I entertained a hope that they might, one day, give themselves up to the Saviour. Four have died on my premises, within a short period, who were either lodgers or servants of mine. The Lord has been so merciful to me and my family, however, that we have been still preserved in the midst of danger."

In 1822, Mr. Bruckner removed from Samarang to a place called Salatiga, about forty miles distant inland. This measure was adopted at the suggestion of several European friends, who were decidedly of opinion that the change would be beneficial to the health of the missionary and his family, the

climate being more salubrious than that of Samarang. He was also encouraged to suppose that he might here prosecute his labours with a better prospect of success, as the inhabitants of this district seemed to be less bigoted to the dogmas of Mohammed than those with whom he had been formerly conversant. In some instances, they did listen to the great truths of the gospel with the utmost seriousness and attention.

Amidst various difficulties and trials, one result peculiarly promising may be stated. Mr. Bruckner has had the satisfaction of completing the publication of the Javanese New Testament, which has long occupied his attention. The committee of the British and Foreign Bible Society, with their usual liberality, have made a grant of five hundred pounds in aid of this translation, directing one half of the number of copies purchased with that sum to be placed at the disposal of Mr. Bruckner, for circulation in Java.

In 1831, Mr. Bruckner arrived at Samarang from a visit to Serampore. He had prepared and printed a number of Javanese tracts on the most important topics, longer than those usually distributed among the heathen, the six tracts containing two hundred and thirty-four pages: of these about seventeen thousand six hundred were printed. They excited so much attention, that crowds, among whom were people from a distance of forty or fifty miles, surrounded his house to procure copies. The police interfered; but an appeal in person to the governor at Batavia enabled Mr. Bruckner to resume his labours without further molestation.

The missionary was afterwards encouraged by

learning that the king of Holland had testified his approval of the translation of the New Testament into the Javanese language, and of the other efforts made for the conversion of the nations to the faith of Christ. He has, however, to complain of the obstacles interposed in the way of his benevolent efforts, by the jealous policy of the European governors of Java. Even the New Testament, translated by his persevering assiduity into that difficult language, he has been forbidden to distribute, lest it should excite the natives to insurrection; and similar restrictions have been laid on the circulation of tracts. He is permitted to pursue his other labours without molestation, and appears to be influenced by the earnest desire to approve himself in His sight, who will hereafter render to every man according to his work. To the prisoners working in chains, and to the sick in the hospital, as well as to other classes of the community, he has testified the glad news of the gospel; and although no visible success has attended his efforts, it may be surely hoped, that some part of the seed thus long and diligently sown, though in an ungenial soil, shall take root, and become fruitful, to the praise and glory of God.

The Rev. D. Abeel, of the American Board of Commissioners for Foreign Missions, visited Java in 1831, and records in his journal the following circumstances:—

"Our time was principally spent in visiting the Chinese and native villages, and endeavouring to impart christian instruction. The Chinese camp (as their villages are called) is large and populous at this place. My companion, Mr. Medhurst

was received as an old acquaintance, and listened to with attention. His books, a large bag full, were disposed of with the greatest facility.

"In fact, a Chinaman never refuses a book if he can read, and there is little doubt but he generally finds out its contents. Our books were well received at the palaces, and a number of them distributed in the villages. A part of almost every day for more than four months, has been employed in accompanying the missionary to those places most advantageous for communicating oral and written instruction. The Lord, in his wisdom, has withheld the early and the latter rain, and, with a few encouraging exceptions, suffered the husbandman to toil in hope. As success, though eventually certain, is beyond the province of instruments, and as the command of God, and the opportunity of obeying it, are decisive of duty, Java urges many appeals to the characters and obligations of the christian world. With a population nearly half as numerous as the whole United States, there are but two missionaries on the island. There is very little question that other missionaries would be allowed to co-operate with Mr. Medhurst, and thus amplify the field of gospel culture. The island is by no means so insalubrious as is generally supposed. With caution, there appears but little danger, although in the mind of a devoted missionary such an objection has but little weight, when he thinks of himself; and it certainly should not have any weight when he thinks of the objects of his compassion as exposed to death as himself."

"We are pained to know," says the editor of the Chinese Repository, in 1832, "that in one instance,

at least, the spirit of improvement has been repressed, and that, too, by those who should have been the first to foster and sustain it. We do not allude to the scenes where the civil arm has been raised to shed the blood of those over whom it rules. If humanity has been outraged, there are those, we trust, still in authority, who will see to it that reparation is made. But it is not enough simply to satisfy the laws of justice. There are offices of mercy and charity which ought not to be neglected. We allude to the fact, that the whole population of a small village, wishing to become christians, and to be instructed in the truths of the gospel, requested the resident at Sourabaya to send them a teacher with Bibles, but that he refused, declaring that he would not allow them to become christians, as they were quite happy enough without christianity; and further, that christian tracts in the Javanese language have been confiscated, and the funds of the Dutch Bible Society occasionally applied to purposes merely literary.

"If this account is correct, and we do not doubt it, it affords a striking illustration of the force of truth and the mercy of God, on the one hand, and of human wickedness and cruelty, on the other. The villagers, once the worshippers of Budhu, have been convinced of the folly of idolatry, and brought to the determination of renouncing it, by the mercy of God, through the instrumentality of tracts. But when they sought after instruction, it was withheld from them; and when they were striving to enter into the way of life, they were hindered,—hindered by a professed disciple of Him who would have all men come to the knowledge of the truth, and be saved. Well may we

appropriate to this case, the words of our Saviour; 'Woe unto you, lawyers; for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.'"

CHAPTER VI.

Burmah.—Its State.—Worship of the White Elephant.—Character of the Burmans.—Baptist Mission.—London Missionary Society.—American Baptist Board.—Labours of Rev. A. and Mrs. Judson.—The Convert Moung Nau.—Other Converts.—Introduction to the King.—Further Accessions to the Church.—Mrs. Judson's illness.—Her feelings on leaving Rangoon.—Letter of Moung Shwa-ba to Rev. Dr. Baldwin.—Burmese War.—Perils and Sufferings of the Missionaries.

THE Burmans are boodhists, or a nation of atheists. They believe that existence involves in itself the principles of misery and destruction; consequently there is no eternal God. The whole universe, say they, is only destruction and reproduction. It therefore becomes a wise man to raise his desires above all things that exist, and aspire to Nigban, the state in which there is no existence. Rewards and punishments follow meritorious and sinful acts, agreeably to the nature of things. Gaudaama, their last boodh, or deity, in consequence of meritorious acts, arrived at that state of perfection which made him deserving of annihilation—the supreme good. His instructions are still in force, and will continue till the appearance of the next deity, who is supposed now to exist somewhere in embryo; and who, when he appears, as the most perfect of all beings, will introduce a new dispensation.

In the empire of Burmah, it is the practice to pay very extraordinary honours to a white elephant, which is considered peculiarly sacred, lodged near the palace, and attended with great devotion, even by the monarch himself. The following account of this singular custom, from a traveller's journal, ought to inspire deep commiseration for a whole empire sunk in such astonishing stupidity as thus to honour and reverence a mere unconscious brute !

"The residence of the white elephant is contiguous to the royal palace, with which it is connected by a long open gallery, supported by numerous rows of pillars. At the further end of this gallery, a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eyes of the vulgar. Before this curtain the presents intended to be offered to him, consisting of gold and silver muslins, broad-cloths, otto of roses, rose-water, Benares brocades, tea, &c. &c. were displayed on carpets. After we had been made to wait a short time, as is usual at the audiences of the Burmese princes, the curtain was drawn up, and discovered the august beast, of a small size, the colour of sand, and very innocently playing with his trunk, unconscious of the glory by which he was surrounded; the Burmans, at the same time, bowing their heads to the ground. The dwelling of the white elephant is a lofty hall, richly gilt from top to bottom, both inside and outside, and supported by sixty-four pillars, thirty-six of which are also richly gilt. His two fore-feet were fastened by a thick silver chain to one of these pillars, his hind legs being secured by ropes. His bedding consisted of a thick straw mattrass, covered with the finest blue cloth, over which was spread another of softer

materials, covered with crimson [illegible].
has a regular household, consisting of a woongi
or chief minister; moondduk, or secretary of stat
sereghee, or inferior secretary; nakaun,
tainer of intelligence; and other inferior mi[illegible]
who were all present to receive us. Besides these, he has other officers, who transact the business of several estates that he possesses in various parts of the country; and an establishment of one thousand men, including guards, servants, and other attendants. His trappings are of extreme magnificence, being all of gold, and the richest gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. His betel box, spitting pot, and bangles, and the vessels out of which he eats and drinks, are likewise of gold, and inlaid with numerous precious stones. On the curtain being drawn up, we were desired to imitate the Burmese in their prostrations; compliance, however, was not insisted on. The white elephant appeared to me to be a diseased animal, whose colour had been changed by a species of leprosy.

"These honours are said to be paid to the white elephant, on account of an animal of this description being the last stage of many millions of transmigrations through which a soul passes previous to entering Nigban, or Paradise; or, according to the Burmese doctrine, previous to her being absorbed into the divine essence, or rather altogether annihilated. One of the king's titles is Lord of the White, Red, and Mottled Elephants; and, I am informed, the same distinction is shown to those of the first mentioned colours, by the Siamese.

"An elephant, termed red, was kept in a verandah

[illegible] the elephant's residence; but I could perceive, in his colour, little differing from that of any other. The king was in the habit of paying his respects to the white elephant every morning, and of attending when he was taken to the river to be washed, and he paid this beast the same honours as he received from his household."

The Burmans are a lively, industrious, and energetic race, and farther advanced in civilization than most of the eastern nations. They are frank and candid, and destitute of the pusillanimity which characterizes the Hindoos, and that revengeful malignity which is a leading trait in the Malay character. The passion of jealousy, which prompts most eastern nations to immure their women and surround them with guards, seems to have little influence on the minds of the Burmans; for their wives and daughters have as free intercourse with the other sex, as the rules of European society admit. The Burmans are extremely fond both of poetry and music; and their language has been highly cultivated in composition, for they have numerous works in religion, history, and science; some of them written in the most flowing and beautiful style: and much ingenuity is manifested in the construction of their stories. Some of their men are powerful logicians, and take delight in investigating new subjects.

All the boys in the empire are taught by the priests, who are dependent for their support on the contributions of the people; but no attention is given to female education, excepting in a few instances in the higher classes of society.

In January, 1807, the Rev. Messrs. Chater and Mardon, from the Baptist Missionary Society,

having consented to undertake an exploratory visit, arrived at Rangoon, and were received in the most friendly manner by some English gentlemen, to whom they had been recommended by a friend at Calcutta. They were also treated with great civility by the shawbundar, or intendant of the port, and by one of the catholic priests, who resided in the vicinity of the town. On the 23d of May, they returned to Serampore, and expressed their most sanguine hopes of the establishment of a mission. Mr. Mardon, however, having subsequently declined the undertaking, on account of ill health, Mr. Felix Carey volunteered his services, and was chosen his successor. In November, Messrs. Chater and Carey, with their families, left Serampore, with appropriate, affectionate, and faithful instructions, and the most fervent prayers; and shortly after his arrival, Mr. Carey, who had previously studied medicine at Calcutta, introduced vaccination into Burmah, and after inoculating several persons in the city, was sent for by the viceroy, and, at his order, performed the operation on three of his children, and on six other persons of the family.

The missionaries and their families were for some time involved in considerable difficulty, for want of a suitable habitation, and also of bread; in consequence of which the health of Mrs. Chater and Mrs. Carey was so seriously affected, that they were obliged to return to Serampore about the middle of May, 1808.

The medical skill of Mr. Carey procured him, however, high reputation among the Burmans, and also some influence with the viceroy. A dwelling-house for the missionaries, and a place of

worship, were erected at Rangoon; and a handsome sum was subscribed by the merchants residing in the neighbourhood, towards the expense. But towards the end of 1809, Mr. Chater remarks, "So little inclination towards the things of God was evinced, even by the European inhabitants, that though the new chapel had been opened for worship on three successive sabbaths, not an individual residing in the place came near it." At the same time he describes the aspect of affairs as very gloomy and discouraging, from the Burman government being embroiled in hostilities with the Siamese, and the country being in consequence involved in confusion.

The general appearance of things now became worse and worse; and in the summer of 1811, Mr. Chater remarks,—"The country is completely torn to pieces, as the Mugs and Rackmurs have revolted, and cut off the Burman government; and the Burmans themselves are forming large parties under the different princes. Rangoon is threatened, and will most likely be attacked, though probably not till after the rainy season." Soon after this Mr. Chater relinquished his station at Rangoon, and Columbo, in Ceylon, became the scene of his future labours.

Mr. Carey, now left alone, was busily employed in translating the Scriptures into the Burman language, till the autumn of 1812, when he visited Serampore, in order to put one or two of the gospels to press, and to consult with his father and brethren respecting the mission. At the end of November he returned with a very promising colleague, named Kerr, but who, in less than twelve months, was compelled, by declining health, to go back to

Serampore. The differences with the Siamese having been adjusted, and the Burman government re-established, Mr. Carey was ordered, in the summer of 1813, to proceed to the court of Ava, for the purpose of inoculating some of the royal family, by whom he was received with many marks of peculiar distinction. Mr. Carey lost his wife and his children by shipwreck, when they were on their way to Bengal, to obtain a new supply of virus by order of the king. Unhappily he was so ensnared on his return to Ava, as to accept the appointment of an ambassador to Calcutta, for the purpose of arranging some differences which existed between the two governments. Thither he proceeded, and lived in a style of oriental magnificence: but his connexion with the Burman government was of short duration; and after having been subsequently employed by an eastern rajah, he returned to Serampore, where he was engaged in translating and compiling various literary works till the time of his death.

In 1810, the Rev. Messrs. Pritchett and Brain, from the London Missionary Society, proceeded to the Burman empire, but the valuable life of the latter was suddenly terminated soon after his arrival. It was the wish of his colleague to continue there, and if possible to proceed, as was originally intended, to Ava, the capital, to commence a mission; but the distracted state of the country, owing to the war with the Siamese, rendered it absolutely impracticable. Rangoon seemed to be the only place in which a missionary could reside with safety; but as two of the Baptist brethren continued at that station, and Mr. Pritchett was earnestly requested by the missionaries at Vizagapatam,

who greatly needed his assistance, to join them, he judged it his duty to comply with their wishes.

The Rev. A. and Mrs. Judson, from the American Baptist Board for Foreign Missions, arrived at Rangoon in 1813, and found a home at the mission house erected by Mr. Chater. The aspect of affairs at that period was truly discouraging. Mr. and Mrs. J. applied themselves with much assiduity to the study of the language, soon after their arrival, and found it attended with many difficulties; they succeeded, however, in preparing a catechism, and also a summary of christian doctrines, which the present of a press and types from the Serampore brethren enabled them subsequently to print, by the assistance of Mr. Hough, who with Mrs. H. joined them, October 15, 1816. Finding after this that they had sufficient paper for an edition of eight hundred copies of St. Matthew's gospel, they commenced, in 1817, this important work, as introductory to a larger edition of the whole New Testament.

Mrs. J. was also able to collect from fifteen to twenty females on the sabbath, who were attentive while she read and explained the Scriptures; and four or five children committed the catechism to memory, and often repeated it to each other. After some time, Mr. J., for the recovery of his health, and hoping to obtain the assistance of one of the Arrakanese lately converted at Chittagong, took a voyage by sea. Soon after his departure, some circumstances occurred which threatened the destruction of the mission; but, happily, the evil was averted. Not till July, however, did any intelligence arrive respecting Mr. J. The captain of the vessel in which he sailed stated, on his

return, that he was not able to make Chittagong; that after being tossed about the bay for three months, he made Masulipatam, a port north of Madras, on the coast; and that Mr. J. left the ship immediately for Madras, hoping to find a passage home from thence. About a month after, he reached Rangoon; previously to which, Mr. and Mrs. Hough had sailed for Bengal, and in four or five weeks Messrs. Colman and Wheelock arrived as coadjutors. A piece of ground was now purchased, and a place of worship was erected. On April 4th, 1819, Mr. J. says, "To-day the building of the zayat being sufficiently advanced for this purpose, I called together a few people who live around us, and commenced public worship in the Burman language. I say commenced, for though I have frequently read and discoursed to the natives, I have never before conducted a course of exercises which deserved the name of public worship, according to the usual acceptation of that phrase among christians; and though I began to preach the gospel as soon as I could speak intelligibly, I have thought it hardly becoming to apply the term preaching (since it has acquired an appropriate meaning in modern use) to my imperfect, desultory exhortations and conversations. The congregation to-day consisted of fifteen persons only, besides children. Much disorder and inattention prevailed, most of them not having been accustomed to attend Burman worship. May the Lord grant his blessing on attempts made in great weakness, and under great disadvantages, and all the glory will be His."

After Mr. Judson had thus commenced public preaching, Mrs. J. resumed her female meetings,

which were given up, from the scattered state of the Burmans around them, at a time of peculiar difficulty. They were attended by thirteen young married women. One of them said, she appeared to herself like a blind person just beginning to see. And another affirmed, that she believed in Christ, prayed to him daily, and asked what else was necessary to make her a real disciple of Christ. "I told her," says Mrs. J. "she must not only say that she believed in Christ, but must believe with all her heart." She again asked, what were some of the evidences of believing with her heart. I told her the manner of life would be changed; but one of the best evidences she could obtain, would be, when others came to quarrel with her, and use abusive language, if, so far from retaliating, she felt a disposition to bear with, to pity, and to pray for them. The Burman women are particularly given to quarrelling; and, to refrain from it, would be a most decided evidence of a change of heart.

About this time the missionaries had some interesting visitors; among whom were Moung Nau, described as thirty-five years old, having no family, of middling abilities, quite poor, and obliged to work for his living, who came, day after day, to hear the truth; Moung Shway Oo, a young man of pleasant exterior, and of good circumstances; and Moung Shway Doan. On the 6th of June the following letter, which Moung Nau had written of his own accord, was read and considered:—

"I, Moung Nau, the constant recipient of your excellent favour, approach your feet. Whereas my Lord's three have come to the country of Burmah, not for the purpose of trade, but to preach

the religion of Jesus Christ, the Son of the eternal God, I, having heard and understood, am, with a joyful mind, filled with love.

"I believe that the Divine Son, Jesus Christ, suffered death, in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider, that I, taking refuge in the merit of the Lord Jesus Christ, and receiving baptism in order to become his disciple, shall dwell, one with yourselves, a band of brothers, in the happiness of heaven, and (therefore) grant me the ordinance of baptism.

[At the time of writing this, not having heard much of baptism, he seems to have ascribed an undue efficacy to the ordinance. He afterwards corrected his error; but the translator thinks it most fair and impartial to give the letter just as it was written at first.]

"It is through the grace of Jesus Christ, that you, sirs, have come, by ship, from one country and continent to another, and that we have met together. I pray my Lord's three, that a suitable day may be appointed, and that I may receive the ordinance of baptism.

"Moreover, as it is only since I met with you, sirs, that I have known about the eternal God, I venture to pray, that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved."

The missionaries having been for some time satisfied concerning the reality of his religion, agreed to receive him into church fellowship; and, on the following sabbath, Mr. Judson remarks, "After the usual course, I called him before me,

read, and commented on an appropriate portion of Scripture, asked him several questions concerning his faith, hope, and love, and made the baptismal prayer; having concluded to have all the preparatory exercises done in the zayat. We then proceeded to a large pond in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Burman convert." This man was subsequently employed by the missionaries as a copyist, with the primary design of affording him more ample instruction. In November, two other Burmans, Moung Byaay, a man who, with his family, had lived near them for some time, had regularly attended worship, had learned to read, though fifty years old, and a remarkably moral character; and Moung Thahlah, who was superior to the generality, had read much more, and had been for some time under instruction, applied by means of very interesting statements for baptism, which was administered by their particular request at sun-set, November 7, and a few days after, the three converts held the first Burman prayer-meeting at the zayat, of their own accord.

In the midst of these pleasing circumstances, Mr. Wheelock, who had long been unwell, left Rangoon, and soon afterwards died; and so violent a spirit of persecution arose, that the zayat was almost deserted, and Mr. Judson and Mr. Colman determined on presenting a memorial to the young king. As the emperor cannot be approached without a present, the missionaries resolved to offer one appropriate to their character, the Bible, in six volumes, covered with gold leaf, in Burman style, each volume being enclosed in a rich wrapper.

After an anxious and perilous voyage, they obtained an introduction to the king, who was surrounded by splendours exceeding their expectation; when, after a long conference, Moung Zah, the private minister of state, interpreted his royal master's will in the following terms:—"In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them; take them away." After a temporary revival of their hopes, the missionaries found that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same as the Chinese; that it is quite out of the question, whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment: and that they, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence.

In February, they returned to Rangoon, and after giving the three disciples a full understanding of the dangers of their condition, found, to their great delight, that they appeared advanced in zeal and energy; and vied with each other in trying to explain away difficulties, and to convince the teachers that the cause was not quite desperate.

After much consideration it was, subsequently, resolved, that Mr. Colman should proceed immediately to Chittagong, collect the Arrakanese converts, who speak a language similar to the Burman, and are under the government of Bengal, and form a station to which new missionaries might first repair, and to which his fellow-labourers should flee with those of the disciples who could leave the country, if it should become rash and useless

to continue at Rangoon ; and that Mr. and Mrs. J. should remain there, in case circumstances should prove more propitious.

Private worship was now resumed in the zayat, the front doors being closed ; but shortly afterwards it was abandoned, and a room previously occupied by Mr. Colman, who died soon after his arrival at Chittagong, was appropriated to this purpose. Inquirers increased, notwithstanding surrounding difficulties and prospective sufferings, and five persons were baptized. Among these were Mah Men-lay, the principal one of Mrs. J.'s female company, and Moung Shway-gnong, a teacher of considerable distinction, who appeared on his first acquaintance with the missionaries to be half deist and half sceptic, and who had for a long time engaged in disputation with them. A sixth was added to this sacred community, after the missionaries had visited Bengal, in consequence of the distressing state of Mrs. J.'s health.

Mr. J. now proceeded, assisted by Moung Shway-gnong, in the revision of those parts of the New Testament which had been translated, but not printed; and recommenced occupying the zayat. Mah Myat-lay, sister of Mah Men-lay, was baptized; and on July 3, the first christian marriage was performed between persons of pure Burman extraction.

The alarming character of Mrs. Judson's disease now made it evident that she must repair to some more propitious clime to regain her health ; and it was at last resolved that she should visit America, from whence she subsequently proceeded to England. The feelings with which she parted from her husband, and from the little church, may

be better conceived than described. Her own words were: "Those only who have been through a variety of toil and privation to attain a darling object, can realize how entirely every fibre of the heart adheres to that object, when secured. Had we encountered no difficulties, and suffered no privations in our attempts to form a church of Christ, under the government of a heathen despot, we should have been warmly attached to the individuals composing it, but should not have felt that tender solicitude and anxious affection as in the present case.

"Rangoon, from having been the theatre in which so much of the faithfulness, power, and mercy of God had been exhibited—from having been considered, for ten years past, my home for life—and from a thousand interesting associations of ideas, had become the dearest spot on earth. Hence you will readily imagine that no ordinary consideration could have induced my departure."

In one of her letters, she says: "Moung Shway-gnong will, no doubt, do much good among that class of people; for it is impossible for him to be any time with his friends, without conversing on the subject of religion. Moung Ing is as stedfast, and as much devoted to the cause as ever. He, and Moung Shwa-ba, spend every evening in reading the Scriptures, and finding the places where the apostles preached, on a map which Mr. J. has made for them. Another Burman has been baptized, who gives decided evidence of being a true christian. Have we not every reason to trust in God in future, when we see what he has done in Rangoon? Could you see at once the difficul-

ties in the way of the Burmans, the grace of God would appear ten times as conspicuous as it now does. When we hardly ventured to hope that we should ever see a truly converted Burman, how great is our joy to behold a little church rise up in that wilderness, consisting of thirteen converted Burmans!"

The following is a translation of a letter, written by Moung Shwa-ba to the Rev. Dr. Baldwin, and translated from the Burman original: "Sept. 23, 1823. Moung Shwa-ba, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized; who meditates on the immeasurable, incalculable nature of the Divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom, and power, and glory of God; affectionately addresses the great teacher Baldwin, a superintendent of missionary affairs in the city of Boston, of America.

"Beloved elder brother,—Though in the present state, the places of our residence are very far apart, and we have never met, yet, by means of letters, and of the words of teacher Judson, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—Him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure-house, that he has prepared, then we shall love one another more perfectly than we do now.

"Formerly I was in the habit of concealing my sins, that they might not appear; but now I am

convinced that I cannot conceal my sins from the Lord, who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And, accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, fashion, and self-exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a Benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made an atonement for our sins, that he may have mercy upon me, and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

"Formerly, I trusted in my own merits; but

now, through the preaching and instruction of teacher Judson, I trust in the merits of our Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water of the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

"The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, 'We will beat, and bruise, and pound you; we will bring you into great difficulty: you associate with false people; you keep a false religion, and you speak false words.' However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith.

Formerly I was a servant of Satan, now I am a servant of Christ. And a good servant cannot but follow his Master. Moreover, the Divine promises must be accomplished.

"In this country of Burmah are many strayed sheep. Teacher Judson, pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen, and adhere to him: and that our numbers may increase, we meet together, and pray to the Proprietor of the sheep.

"Thus I, Moung Shwa-ba, a disciple of teacher Judson, in Rangoon, write and send this letter to the great teacher Baldwin, who lives in Boston, America."

Mrs. Judson was permitted to return to Rangoon, but had soon to enter on new and perilous circumstances. The Burman emperor had cherished the ambitious design of invading Bengal. He had collected in Arracan an army of thirty thousand men, under the command of his most successful general, Maha Bandoola. It is said, that the army was furnished with a pair of golden fetters, designed to be worn by the governor-general of India, when he should be led as a captive to the golden feet at Ava. The Bengal government, however, resolved to anticipate the blow, by a sudden irruption into the Burman empire. The encroachments of the Burmese government on the company's possessions had been long a subject of complaint; and all attempts to obtain redress had been met by neglect, and, at last, by preparations for invasion on the part of the Burmese.

The following is a part of a letter from one of the missionaries, to a friend at Calcutta:—

"We did not apprehend, until last Monday, that war was declared against the Burmans. The most credible information which we could obtain, assured us, that all grievances were amicably settled. But on Monday last, information came, that a number of ships were at the mouth of the river. Government immediately ordered every person in Rangoon who wears a hat, to be taken prisoners, which was accordingly done. In the course of the succeeding night, Mr. Hough and myself were chained, and put into close confinement, under armed keepers. In the morning the fleet was in sight of the town, and our keepers were ordered to massacre us the moment the first shot was fired upon the town. But when the firing commenced, our murderers were so effectually panic-struck, that they all slunk away into one corner of the prison, speechless, and almost breathless. The next shot made our prison tremble and shake, as if it would be immediately down on our heads. Our keepers now made for the prison door; we used every exertion to persuade them to remain, but all to no purpose; they broke open the door, and fled. In a few moments after, the firing ceased; and we expected the troops were landing, and that we should be soon released; when horrible to relate, about fifty Burmans rushed into the prison, drew us out, stripped us of every thing but our pantaloons; our naked arms were drawn behind us, and corded as tight as the strength of one man would permit; and we were almost literally carried through the streets upon the points of their spears, to the seat of judgment, and were made to sit upon our knees, with our bodies bending forward, for the convenience of the executioner, who was ordered that

moment to behead us. None of us understood the order but Mr. Hough; he requested the executioner to desist a moment, and petition the Yawoon (the chief magistrate) to send him on board the frigate, and promised to use his influence to prevent any further firing upon the town. The linguists seconded the proposal, and pleaded that we might be reprieved for a few moments.

"The Yawoon answered, 'If the English fire again, there shall be no reprieve:' and asked Mr. Hough if he would positively promise to put an immediate stop to the firing, which you will recollect had been discontinued from the time that our keepers in prison had fled. At this moment several shots were sent very near us: the government people fled from the seat of judgment, and took refuge under the banks of a neighbouring tank. All the others fled from the town, but kept us before them: we were obliged to make our way as fast as possible, for the madness and terror of our attendants allowed us no compliments.

"We were soon overtaken by the government people, fleeing upon horseback.

"About a mile and a half from the town they halted, and we were again placed before them. Mr. Hough and the linguists renewed their petition. After a few moments' conversation his irons were taken off, and he was sent on board the frigate with the most awful threatenings to himself and us, if he did not succeed.

"The remainder of us were obliged again to resume our march. Finally, a part of us were confined in a strong building, at the foot of the golden pagoda: I, with two others, was taken into the pagoda, and confined in a strong building, and

left under the care of a door-keeper. After dark, this fellow, by the promise of a present, was induced to remove us into a kind of vault, which had but a small aperture, and was without windows: it afforded only sufficient air for the purpose of respiration. The fellow himself, I believe, ran away. We were several times alarmed during the night.

"The next morning early, we were searched for by our blood-thirsty enemies, who, upon finding we were not in the room where they had left us, concluded that we had escaped, and fled. We expected every moment that we should be discovered, when, to our great relief, we heard them cry out, 'The English are coming!' and they fled. We waited, however, in vain, to hear some sound which would assure us it would be safe to cry out for assistance; for we soon found we were again surrounded with Burmans.

"About noon, the English troops came up, and to our inexpressible joy relieved us from our unpleasant situation. As soon as I could be disengaged from my galling chains, I hastened to the mission-house, to learn the fate of Mrs. Wade and Hough. I found them safe and well: but though not imprisoned, they had experienced great sufferings, and escaped great dangers. Mr. Hough I also found safe at the mission-house. When we met, and heard the relation of each other's dangers and escapes, we felt constrained to join in the most hearty acknowledgments of gratitude to God, by whose divine interposition our lives had been preserved.

"I have too little room to think of entering upon our feelings, when we viewed ourselves as in one

moment more to launch into eternity. Suffice it to say, I felt an assurance in the grace of God, which disarmed death of its terror. The hope of the gospel seemed to me a treasure, whose value was above all computation. Finally, I trust the dangers and sufferings of the past week have yielded me a rich spiritual harvest."

Well then may the believer exclaim, "We rejoice in hope of the glory of God; and not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost who is given unto us." Reader, have you a personal experience of this? Sanctified trials tend to individual advantage, and to the promotion of the cause of God; but unsanctified afflictions will rise up in judgment to the condemnation of multitudes!

CHAPTER VII.

Extreme Sufferings of Messrs. Judson and Price.—Devoted Efforts of Mrs. Judson.—Her Illness and Death.—The Convert Moung Dwah.—Other Converts.—Mr. Boardman's last Labours.—Dr. Judson's Visit to Prome.—Rapid increase of a Spirit of Religious Inquiry.—Recent Intelligence.

MESSRS. HOUGH and WADE soon after returned to Bengal, their stay in Rangoon being attended with danger, while they had no opportunity of effecting anything for the mission.

The situation of Messrs. Judson and Price, who had gone to Ava, now became a subject of intense anxiety to all the friends of the mission. There was too much reason to fear that they had fallen victims to the hasty resentment of a vindictive and haughty government. The English troops were uniformly victorious. Army after army of Burmans were defeated; and the English were on the advance towards the capital. These events were likely to incense the Burman government, and to induce them to treat all foreigners with the utmost severity.

For nearly two years the cloud which concealed their state was dark and portentous. That suspense, which is often as dreadful as the most awful certainty, agitated the minds of their relatives, and of all the friends of missions, with alternate hopes and fears. Those who cherished the belief that the missionaries were alive, relied only on the power of that God who had so signally protected

this mission, and who, by an interposition almost as visibly miraculous as that which rescued Peter from his enemies, had recently preserved the missionaries at Rangoon from instant and apparently inevitable death. It was, moreover, nearly certain, that if the missionaries were living, they were subjected to imprisonment, and to dreadful sufferings, both corporeal and mental.

These considerations produced a deep anxiety in the public mind, which has seldom been exceeded, and which, it is believed, drew from many hearts continual and importunate prayer to God, that he would hear the sighing of the prisoners, and protect his servants from the rage of the heathen, and from the perils of war.

At length, this painful suspense was terminated, by the joyful news that the missionaries were alive, and were safe in the English camp. The British troops, after an almost uninterrupted series of successful combats, had penetrated to Yandaboo, about forty miles from the capital. The Burmese government had hitherto haughtily refused to comply with the terms proposed by the British commander. But the near approach of the English troops, and the prospect of the speedy capture of the golden city, so operated on the fears of the monarch, that he yielded, and signed a treaty of peace, in which he ceded a large portion of his territory, and agreed to pay a crore of rupees (about one million sterling), in four instalments. He was required, moreover, to liberate all the English and American prisoners. Mr. and Mrs. Judson, and Dr. Price, were thus rescued from the grasp of their oppressors; and they were received with the kindest hospitality at the British camp.

The sufferings of the missionaries had, however, been very great. A minute account of the dreadful scenes at Ava has been furnished by Mrs. Judson, from whose narrative, addressed to her brother-in-law, some particulars must now be taken.

"On the 8th of June," she says, "just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans, accompanied by one, whom, from his spotted face, we knew to be an executioner, and 'a son of the prison.' 'Where is the teacher?' was the first inquiry. Mr. Judson presented himself. 'You are called by the king,' said the officer; a form of speech always used when about to arrest the criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm; 'Stay,' said I: 'I will give you money.' 'Take her too,' said the officer, 'she also is a foreigner.' Mr. Judson, with an imploring look, begged they would let me remain till further orders. The scene was now shocking beyond description. The whole neighbourhood had collected; the masons at work on the brick house threw down their tools, and ran; the little Burman children were screaming and crying; the Bengalese servants stood in amazement at the indignities offered their master; and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off, I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes; he spurned my offers, and immediately departed. I gave the money, however, to Moung Ing, to follow after, to make some further

attempt to mitigate the torture of Mr. Judson; but, instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

"The next morning, I sent Moung Ing to ascertain Mr. Judson's situation, and to give him food, if still living. He soon returned, with the intelligence that Mr. J., and all the white foreigners, were confined in the death prison, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of the missionaries. I begged and entreated the magistrate to let me go to some member of the government to state my case; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the king's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message: 'She did not understand it;' which was a polite refusal to interfere; I afterwards ascertained, that she had an anxious desire to assist us, but dared not, on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavoured to soften the feelings of the guard, by giving them tea and segars for the night, so that they allowed me to remain inside of my room, without threatening as they did the night before. But the idea of your brother being stretched on the bare floor in irons and confinement, haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted."

On the third day Mrs. J. procured an order

from the governor, for her admittance into the prison; "but," she remarks, "the sensations produced by meeting your brother in that wretched, horrid situation, and the affecting scene which ensued, I will not attempt to describe. Mr. Judson crawled to the door of the prison, for I was never allowed to enter, and gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart, by those iron-hearted jailors, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the governor for my admittance; they again harshly repeated, 'Depart, or we will put you out.' The same evening, the missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food, and mats to sleep on; but was not permitted to enter again for several days.

"The next morning, the royal treasurer, attended by forty or fifty followers, went to Mr. Judson's house, to take possession of all he had 'I begged,' says Mrs. J. 'that they would not take our wearing apparel, as it would be disgraceful to take clothes partly worn into the possession of his majesty, and to us they were of unspeakable value.' They assented, and took a list only, and did the same with the books, medicines, &c. My little work-table and rocking-chair, presents from my beloved brother, I rescued from their grasp, partly by artifice, and partly through their ignorance. They left also many articles which were of inestimable value, during our long imprisonment.

"The officers who had taken the property,

presented it to the king, saying, 'Judson is a true teacher; we found nothing in his house but what belongs to priests. In addition to this money, there is an immense number of books, medicines, trunks of wearing apparel, &c., of which we have only taken a list. Shall we take them, or let them remain?' 'Let them remain,' said the king, 'and put this property by itself, for it shall be restored to him again, if he is found innocent.' This was an allusion to the idea of his being a spy.

"During seven months," says Mrs. Judson, "the continual extortions and oppressions to which your brother and the other white prisoners were subject, are indescribable. Sometimes sums of money were demanded, sometimes pieces of cloth, and handkerchiefs; at other times, an order would be issued, that the white foreigners should not speak to each other, or have any communication with their friends without. Then, again, the servants were forbidden to carry in their food without an extra fee. Sometimes, for days and days together, I could not go into the prison till after dark, when I had two miles to walk on returning to the house. Oh how many, many times, have I returned from that dreary prison at nine o'clock at night, solitary and worn out with fatigue and anxiety, and endeavoured to invent some new scheme for the relief of the prisoners! Sometimes, for a moment or two, my thoughts would glance towards America, and my beloved friends there; but for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my life, or recollected that I had a friend in existence out of Ava.

"You, my dear brother, who know my strong attachment to my friends, and how much pleasure I have hitherto experienced from retrospect, can judge from the above circumstances, how intense were my sufferings. But the point, the acme of my distress, consisted in the awful uncertainty of our final state. My prevailing opinion was, that my husband would suffer a violent death; and that I should, of course, become a slave, and languish out a miserable, though short existence, in the tyrannic hands of some unfeeling monster. But the consolations of religion in these trying circumstances, were neither 'few nor small.' It taught me to look beyond this world, to that rest, that peaceful, happy rest, where Jesus reigns, and oppression never enters."

On one occasion Mrs. J. heard that all the white prisoners were carried away. She remarks, "I would not believe the report, and instantly went back to the governor, who said he had just heard it, but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight, but in this I was disappointed. I ran first into one street, then into another, inquiring of all I met, but no one would answer me. At length an old woman told me that the white prisoners had gone towards the little river; for they were to be carried to Amarapora. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded the old woman had deceived me. Some of the friends of the foreigners went to the place of execution, but found them not. I then returned to the governor, to try to discover the cause of their removal, and the probability of their

future fate. The old man assured me that he was ignorant of the intention of government to remove the foreigners till that morning. That since I went out, he had learnt that the prisoners were to be sent to Amarapora; but for what purpose he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done with them! You can do nothing more for your husband,' continued he, 'take care of yourself.' With a heavy heart I went to my room, and having no hope to excite me to exertion, I sunk down almost in despair. For several days previous, I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving means to get into prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death, no preparation of your brother's food, no expectation of meeting him at the usual dinner hour, all my employments, all my occupations seemed to have ceased; and I had nothing left but the dreadful recollection that Mr. Judson was carried off, I knew not whither. It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amarapora."

With her little child, then only three months old, two of the Burman children, and the Bengalee cook, who was the only one of the party that could afford any assistance, this devoted woman accomplished her purpose. On her arrival, she had to proceed four miles further, and was at length conducted to the prison-yard. "But what a scene of wretchedness," she says, "was presented to my

view! The prison was an old shattered building, without a roof; the fence was entirely destroyed; eight or ten Burmans were on the top of the building, trying to make something like a shelter with leaves; while under a little low projection, outside of the prison, sat the foreigners, chained together two and two, almost dead with suffering and fatigue. The first words of your brother were, 'Why have you come? I hoped you would not follow, for you cannot live here.' It was now dark; I had no refreshments for the suffering prisoners or myself, as I had expected to procure all that was necessary at the market of Amarapora; and I had no shelter for the night. I asked one of the jailors if I might put up a little bamboo house near the prison; he said, No, it was not customary. I then begged he would procure me a shelter for the night, when on the morrow I could find some place to live in. He took me to his house, in which there were only two small rooms, one in which he and his family lived, the other, which was then half full of grain, he offered to me; and in that little filthy place, I spent the next six months of wretchedness. I procured some half-boiled water, instead of my tea, and worn out with fatigue, laid myself down on a mat spread over the paddy, and endeavoured to obtain a little refreshment from sleep." Other heart-rending trials succeeded, until the triumph of the British troops issued in their deliverance.

While, however, Mr., afterwards Dr. Judson, was absent on important business, his most admirable and invaluable wife was seized with a disorder which terminated fatally, October 24, 1826. The shocks which her constitution had received,

from previous attacks of disease, and during the scenes at Ava, rendered her incapable of resisting the malady by which she was at last assailed. She died in a strange place, surrounded by strangers. But it was the will of God. It might be consoling to know more of the state of her mind, during her sickness, and of her feelings at the approach of death; but the testimony of former days is always most satisfactory. Her life was a series of proofs that she loved the Saviour, and was completely devoted to his cause; we believe, therefore, with entire confidence that she has entered into the joy of her Lord. Her little Maria sleeps with her. Her name will be remembered in the churches of Burmah, in future times, when the pagodas of Gaudama shall have fallen; when the spires of christian temples shall gleam along the waters of the Irrawaddy and the Salwen; and when the golden city shall have lifted up her gates, to admit the King of glory. Meanwhile, may her bright example inspire many with the generous resolution to toil and die, like her, for the salvation of the heathen!

"About a week since," says Mrs. Boardman, in 1828, "we enjoyed the privilege of seeing two baptized, who were once idolaters. One of these persons is Moung Dwah, the husband of Mah Doke, a faithful and devoted disciple of Jesus. For years she wept, and mourned, and prayed, over her unbelieving husband; but her prayer of faith is answered, and she is filled with gratitude and joy; tears flow down her cheeks while she speaks of the glorious change in her husband: she says the most ardent desire of her heart is gratified, and she can never again distrust the mercy and

faithfulness of her God. We have, in Moung Dwah, a striking example of the blessed influence of our holy religion: he was formerly unyielding, obstinate, and even unkind to such a degree, as to cause his wife and the native christians much anxiety and grief; now he is submissive and humble, like Him who was meek and lowly in heart; he is a man of respectability and good sense, and is unwearied in his efforts to do good among his countrymen. Mah Alah, the other person who received baptism, is a widow, and lives in the family of Moung Dwah and Mah Doke, at a short distance from our dwelling: she possesses good abilities, and is well able to exert a considerable influence. It is but recently that her mind has become fully decided in favour of christianity; but her views of christian doctrine are remarkably correct: she is apparently most sincere and hearty in her attachment to the blessed cause which she has espoused: her whole soul seems intent upon doing good: 'Oh,' she says, 'I want not earthly property! I wish not for silver or gold, or any worldly goods; but I long to be freed from sin, and to see these poor deluded votaries of Gaudama worshipping the eternal God.'"

Mr. Boardman left Tavoy in April, 1830, and promised the people called Karens, among whom much good had been done, that, if possible, he would make them a second visit at their villages. Soon after his return, in December, the baptized Karens came in to see him, with many others applying for baptism; requesting him to fulfil his promise, and stating that there were many females in the village who wished for baptism, but were unable to come to Tavoy. Mr. Mason thus

feelingly details the events of Mr. Boardman's last days :—

"On my arrival at Tavoy, last month, I found that twenty-two Karens had been baptized, and brother Boardman preparing to go into the jungle to prepare others for this ordinance. He told me that the Karens were building him a zayat at the foot of the mountain, which he crossed two years ago, and were about coming in to carry him out thither. When he first met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me; yet, unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet as I saw his heart was set on visiting his Karens, and as the doctor not only approved, but even encouraged the journey, I did not advise against his going. Indeed, I felt unwilling to deprive him of the privilege of exhibiting so fine an illustration of the 'ruling passion strong in death.' Accordingly we proposed to start on the 31st of last month, the Karens having come in two days previous.

"Brother Boardman was carried in a cot-bed all the way, excepting when the path round a precipitous hill was too narrow for two to walk abreast; and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that sister Boardman advised him, on one occasion, to return; he replied, 'The cause of God is of more importance than my health; and if I return now, our whole object will be defeated. I want to see the work of the Lord go on.

Ministers often wish to die in their pulpits; but to die in a pulpit would be nothing, to dying here in the midst of the Lord's work.' On Wednesday morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay; and on condition that we completed the examination of the females and of the old men that day, and I baptized in the evening, he consented to return on the following day: accordingly, a little before sunset, he was carried out in his bed to the water side; where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence thirty-four individuals, who gave satisfactory evidence to all that they had passed from death unto life. After this, he seemed to feel that his work was done; he had said, in the course of the day, that if he could live to see this ingathering, he could in a special manner say, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!'

"The next morning we started on our return. When we arrived at the first house, its inmates refused us admittance; with some difficulty we got him into a covered corner of the verandah, in a very exhausted state: through the assiduous attention, however, of sister Boardman, he appeared to revive; and he did not seem materially different on the succeeding morning from what he had been for several days. Still it was very evident that the closing scene of his earthly existence was rapidly approaching; and we concluded, with his approbation, to take him in a boat down a stream that was near, and which passes within three or four miles of Tavoy. He was carried from the house by the

Karens, who put him on board the boat, and sister Boardman and I followed: but, on turning to see if he wanted anything, we found his countenance fixed in death; and it was difficult to determine whether he breathed or not.

"Thus did this indefatigable missionary die, as every missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental.

"The evening before, on asking him what I should read to him, he said, The thirty-fourth psalm. He remarked, a few days ago, 'I have no transports, no ecstacies; mine is rather a calm, settled hope in the atoning blood of Christ.' On Wednesday evening, he was bolstered up in his bed; and at family worship, prayed, speaking with great feeling of the love of Christ, and of wholly trusting in Him for pardon and justification from his 'infinite sins,' nor closed without remembering his poor Karens. Almost the last words which I heard him utter yesterday were to tell sister Boardman, that he had felt constrained to pray more for his child than he had ever done before.

"He was respected as well as loved by all who knew him; and his funeral this morning, was attended by all the European gentlemen and officers of the station."

Of a visit to Prome, a large town about one hundred and seventy miles from Rangoon, Dr. Judson thus speaks:—

"At one period, the whole town seemed to be roused to listen to the news of an eternal God; the mission of his Son, the Lord Jesus Christ; and the way of salvation through his atonement: a

considerable proportion of the hearers became favourably disposed. At length, the enemy assumed a threatening aspect; the poor people became frightened; many sent back the tracts which they had received; and there was a general falling-off at the zayats. I was summoned to undergo a long examination at the court-house; not, however, on the subject of religion, but concerning all my past life, since I have been in Burmah. The result was forwarded to Ava. The magistrates still preserve a perfect neutrality, in consequence of the absence of the governor. At Ava, I have been regarded as a suspicious character, ever since I deserted them at the close of the war, and went over to the British."

He subsequently adds:—

"I have just received intelligence, that about the first of September, the king issued an order that I should be removed from Prome, 'being exceedingly annoyed that I was there, in the interior of the country, distributing the papers, and abusing the Burmese religion.' The Woongyees, being unwilling to proceed to extremities, made application to major Burney, the British resident at Ava, who assured them that he had no control over me; that I was in no way connected with the British government, but employed exclusively in the duties of my profession; and he begged them not to proceed to adopt a measure, which would be condemned as intolerant, by good men of all countries. They said, however, that his majesty's order was peremptory; and that it was necessary for me to confine my labours within the limits of Rangoon."

On leaving Prome, he says:—

"There is no period of my missionary life which

I review with more satisfaction, or rather with less dissatisfaction, than my sojourn in Prome. This city was founded several hundred years before the christian era. Through how many ages have the successive generations of its dark inhabitants lived and died, without the slightest knowledge of the Eternal, and the only way of salvation which He has provided! At length, in the year 1830, it was ordered, that a missionary of the cross should sit down in the heart of the city, and, from day to day, for above three months, should pour forth Divine truth, in language, which if not eloquent and acceptable, was, at least, intelligible to all ranks. What a wonderful phenomenon must this have been to celestial beings, who gaze upon the works and dispensations of God in this lower world! It was necessary to the accomplishment of the Divine purposes, that, after so many centuries of darkness, there should be just such an exhibition of light as has been made, and no more. Thousands have heard of God, who never, nor their ancestors, heard before. Frequently, in passing through the streets, and in taking my seat in the zayats, I have felt such a solemnity and awe on my spirit, as almost prevented me from opening my lips to communicate the momentous message with which I was charged. How the preacher has preached, and how the hearers have heard, the day of judgment will show. Blessed be God! there are some, whose faces I expect to see at the right hand of the great Judge, as they gave us reason to hope that they have received the truth in good and honest hearts. Many also there are, who have become so far enlightened, that I am sure they never can bow the knee to Shway Landau, without

a distressing conviction that they are in the wrong way."

A spirit of religious inquiry has of late been rapidly growing among the Burmese. Dr. Judson writes, February 5th, 1831 :—

"The most prominent feature in the mission, at present, is the surprising spirit of inquiry which is spreading every where through the whole length and breadth of the land. I sometimes feel alarmed ; like a person who sees a mighty engine beginning to move, over which he knows he has no control."

A month after, he says :—

"The great annual festival is just past, during which multitudes come from the remotest parts of the country to worship at the great Shway Dagong pagoda in this place, where it is believed that several real hairs of Gaudama are enshrined. During this festival, I have given away nearly ten thousand tracts, giving to none but those who asked. I presume there have been six thousand applicants at the house. Some came two or three months' journey, from the borders of Siam and China. 'Sir, we hear that there is an eternal hell. We are afraid of it. Give us a writing which will tell us how to escape it.' Others came from the frontier of Cassay, a hundred miles north of Ava. 'Sir, we have seen a writing which tells us about an eternal God. Are you the man that gives away such writings ? If so, pray give us one, for we want to know the truth before we die.' Others came from the interior of the country, where the name of Jesus Christ is a little known. 'Are you Jesus Christ's man ? Give us a writing that tells us about Jesus Christ.'

"Brother Bennett works day and night at the

press, but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here at Rangoon."

On this it has been well remarked in an American journal: "The queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon. The wise men of the east came to see the Saviour in Bethlehem, having beheld his star in their native country. The Greeks wished to see Jesus, having heard his fame. Report brought together a vast number to hear the gospel on the day of Pentecost. Multitudes in christian lands are drawn within the sound and saving influence of the gospel, by curiosity.

"Now the religion of Christ brings strange things to the ears of heathen people,—heaven, hell, a holy law, an infinite, eternal, holy God, a dying Saviour. Let these, and other kindred facts contained in the Scriptures, be noised abroad by verbal report, or by means of the press, and let the Holy Spirit employ them to arrest attention and to awaken curiosity, as he does in Burmah, and it will not take long for a change of religion to be effected in a nation."

A correspondent at Rangoon writes, January 12th, 1832, "During five months I have found opportunity to distribute, either personally, or by a native assistant, about ten thousand tracts and portions of Scripture; and four persons, during that period, have been added to our little church. The whole number added to all our churches in Burmah, during the year 1832, was one hundred and ninety-two; of whom nearly ninety were more or less connected with the English army; the rest were native Burmans, Talings, and Karens. This

latter people live scattered on the mountains and in the jungle, somewhat like the aborigines of America, without any fixed religion, and present a field of great extent and interest.

The Burman mission is at present in a favourable state. The first baptism occurred in 1819, when three natives were admitted to the church. Since that time, between 400 and 500 have chosen the service of God, and joined the churches at Rangoon, Tavoy, Maulmein, and Mergin. Printers and presses have been sent out: large numbers of tracts have been circulated through the whole empire. The New Testament is translated and printed, and an epitome of the Old. The advantages of christian schools have been enjoyed by many children. Villages have been visited, and many of their inhabitants have believed in Jesus. The Karens and the Toung-thoos have heard the word of life, and multitudes of the former have become the disciples of Christ.

Very important aid is derived to the mission from the native converts. Some, having received ordination, are successfully employed in preaching the gospel: others are useful in the schools, in distributing tracts, and in variously communicating religious instruction to their countrymen. Their growth in grace, their fidelity and stability, and their diligence in the acquisition of spiritual knowledge, are peculiarly gratifying.

Of Ava itself, Mr. Kincaid says: "Among our inquirers, are some who listen to the news of salvation with joyful hearts. Very many have their eyes half open, and inquirers appear to be gaining on every hand. We occupy a zayat, about a mile and a half from Ava, on the great

street that leads to Ummerapoora: at this station several hundred persons hear the gospel daily. We occupy another zayat on the south side of the city, and the verandah of our house is another preaching-place. Tho Shoon and Tho Sanbone, are my assistants in preaching: they are good faithful men. I preach every evening in the house. From what we see and hear, we feel encouraged to go on; we feel that the still small voice is abroad."

This is evident, too, from the desire for books and tracts which still continues. On the arrival of one of the presses up the Irrawaddy to Ava, tracts were distributed till the supply was exhausted. Some persons were afraid to receive them; but others waded through the water, and not a few swam off from the shore, or pushed off in boats, to get possession of "books which told about the new religion." An able buddhist priest, familiar with all their sacred books, was struck with deep consideration while reading some of these publications.

There is, therefore, abundant reason to cherish the most confident expectations, that multitudes will yet arise to be eminently successful in diffusing the knowledge of the gospel in this country, until the knee of the golden-footed monarch of Ava shall bend before the glory of the cross, and the nations of eastern Asia shall be added to those who now call the Redeemer blessed.

CHAPTER VIII.

Ceylon.—Budhism.—Efforts of the London and Baptist Missionary Societies.—Rev. Dr. Coke.—His Death.—Arrival of Wesleyan Missionaries.—Early Labours.—Moodeliar of Galle.—Conversion of a Budhist Priest.—Cruelties of the King of Kandy.—Triumph of the British Troops.—Another Convert from Budhism.—Native Schools.—Conversion of two Priests.—Effects of Christian Instruction on the Young.—The Gospel introduced to the Kandyan Territories.—Idolatrous Processions.—Pleasing Contrast.—Chapel opened at Kornegalle.—Death of a Native Teacher.—Villages visited.—Heathen Festival.—Death of Don Luis Perera.—Board of Translators.—Versions of the New Testament.—Recent State of the Wesleyan Mission.

Budhism varies considerably, both in doctrine and practice, in the different nations where it is professed; yet, from the most correct accounts we have from the nations on the north of Asia, as well as those beyond the Ganges on the east, it is pretty evident that, in the general outline, it is the same system everywhere: and the reflection is a most fearful one—that this system commands an influence over the minds of as large a portion of the human race as that of christianity, including even the Greek and Roman churches! In Ceylon the system has taken deep and extensive root in the minds and hearts of the natives, and is the religion of the interior, or kingdom of Kandy, of all the maritime province from Chilaw, on the north-west coast, to nearly Batticaloa, on the east. In the rest of the provinces, chiefly those of the north, the brahminical religion prevails; besides which,

mohammedanism is the religion of the Moors, a numerous class of natives, that are found in every part of the island. The budhaistical districts are very greatly addicted to the worship of devils. No one who thinks and feels as he ought on such subjects, can avoid deploring the painful fact, that this fine and interesting country should still be overspread to such a large extent, with these debasing systems of delusion and idolatry. A country like Ceylon, so richly and abundantly blessed by the God of nature, once swept of all these lying vanities, and christianity received as the religion of its inhabitants, would become one of the most happy and delightful regions on earth.

From the earliest periods of the rise of European power in India, Ceylon has been the scene of christian efforts, with a view to the evangelization of its inhabitants. It is impossible to calculate the good that might have been effected during the fifteenth, sixteenth, and seventeenth centuries, had the plan adopted been more in accordance with the spirit and practices of the gospel of Christ; but, perhaps, it is not assuming too much, to intimate, that the greatest amount of actual good has been effected during the last twenty or five-and-twenty years, by the different missionaries sent out from England and America.

In this great enterprise, the London Missionary Society led the way; and, though unforeseen events did not permit their missionaries to continue so long as the state of such a country required, to judge of the happy results of their labours, yet those good men broke up much fallow ground, set in motion some powerful means of removing the difficulties that would impede their successors, and

excited a powerful interest in favour of christianity; and there are at this day, many natives and Indo-Britons, besides numbers who, there is reason to believe, have departed to the unseen world under the influence of the hopes which christianity alone can inspire, who gratefully attribute their conversion, under God, to the labours of the first agents of the London Missionary Society. The remembrance of such names as Vos is dear to hundreds.

The Rev. Mr. Chater, connected with the Baptist Missionary Society, next entered the field. He was preserved in his labours until he had acquired two of the native languages, assisted in translating almost the whole of the sacred Scriptures into Cingalese, and published a grammar of the language, with several other elementary works. He established a line of native schools, chiefly on the banks and in the neighbourhood of the great Kalany river, the Ganges of Ceylon, and exerted a powerful and salutary influence among the natives over the inhabitants of the country from twenty to thirty miles in extent. He raised several substantial places of worship, and collected and organized a number of congregations, to which he regularly preached in the English, Portuguese, and Cingalese languages. Divine Providence raised him assistance on the spot; and, above all, he was made the honoured instrument of bringing many of the inhabitants of this interesting island to participate in spiritual blessings; while thousands have been taught in the native schools. He thus promoted the diffusion of that knowledge which is able to make wise unto salvation.

In a village called Ooggalla, a very pleasing circumstance occurred in 1826. The mohandiram,

the native head-man of the place, one of whose sons had previously been united to a christian church, was baptized, with his wife and his other son; publicly assigning, on the occasion, intelligent and scriptural reasons for renouncing the errors in which he had been educated. The subsequent conduct of this family well accorded with their profession, and the case excited considerable attention and inquiry in the neighbourhood.

Mr. Chater left Ceylon in 1828, hoping that a voyage to England might re-invigorate his wasted frame, worn down by the unremitting labours of two-and-twenty years in a tropical clime; but disease had made a fatal progress, and he expired before the ship arrived at the Isle of France.

Mr. Daniel and Mr. Siers have since that time followed his steps. Much trial has here been endured. Not long since the island was visited by a sudden inundation, which destroyed many lives, and reduced multitudes to the utmost distress by the destruction of their houses and the harvest, just then approaching to maturity. A chapel at Hanwella was completely demolished; but providentially none of the native brethren suffered beyond the loss of their little property.

Still the fruits of zealous and devoted effort have appeared. Many members have been added to the church, after being subjected to a considerable trial. Sixteen of these live near a village called Byamville, in which Divine worship is maintained every sabbath-day. A third church has lately been constituted, containing twenty-eight members. One station, with their neighbouring villages, is occupied by Carlos, a Cingalese preacher. Many places are included in occasional itineraries, most

of which are performed on foot, the villages being otherwise inaccessible. In these efforts several members of the Cingalese church are engaged.

Amidst these exertions, other modes of usefulness have not been neglected. The work of education has gone forward in the various schools attached to the mission, and the press has been employed for the issue of tracts designed to meet the various forms of error and idolatry prevalent in the island. Considerable interest has been excited, particularly on the popish controversy. The publications of Mr. Daniel on that subject, have roused much animosity against himself, and there is reason to hope, have been of service to some who have perused them. His domestic trials have been severe: may the God of consolation afford him support, and grant him yet enlarged prosperity!

The Rev. Dr. Coke, whose mind had been long and deeply impressed with the necessity and importance of a mission to Ceylon and India, and who, with great generosity, had offered to defray, if necessary, the whole outfit of the first missionaries, had, after many objections and much delay, the concurrence of the Wesleyan conference in his plans; and regardless of his own age, and every other difficulty, he resolved to accompany those who had offered to devote themselves to this important work. Accordingly, at the close of 1813, he embarked with six missionaries, and bade adieu to the British shores, as he had often done before, in the spirit of devotedness to the cause of Christ.

In the course of the voyage he was taken seriously ill, and though he afterwards rallied, there was a speedy relapse. His earthly career

was terminated by apoplexy. It is supposed that he rose from his bed, either to call some of the missionaries, or to reach something, and that he fell in the position in which he was found by the servant. His death seems to have taken place before midnight; as his body was quite cold and stiff when discovered.

Great was the grief of the missionaries on this sudden removal of their excellent and venerable friend, from whose intelligence, sagacity, and zeal, sanctified as they eminently were by the Spirit of God, they expected still to derive great advantage. This afflictive event threw them also into great pecuniary embarrassment. Dr. Coke had met the expenses which had arisen; and after landing in Bombay, they found they had not sufficient cash among them to present the usual gratuities to the ship's servants, or even to pay for their first meal in India. The providence of God, however, soon appeared on their behalf, and extricated them from these distressing circumstances.

By the kindness of captain Birch they were introduced to a gentleman who readily consented to advance them money on the credit of their society in England; the governor, sir Evan Nepean, received them with the utmost cordiality, approved of their design, and even allotted one of his country houses for their accommodation, during their residence in the presidency; and, in the latter end of June, they had a favourable opportunity of proceeding to Ceylon.

Arrived in safety at the scene of their anticipated labours, they consented to separate, to Jaffna and Batticaloa on the one hand, for the study of the Tamul language; and to Galle and Matura on the

other, for the Cingalese. And it was agreed, that each of them should undertake the superintendence of an English school at their respective stations, for which they were to receive a monthly allowance from government; as this would most effectually subserve their grand design, by introducing them to an acquaintance with the most respectable natives, procuring for them considerable influence, and at the same time, be a most effectual method of acquiring the native language.

Shortly after their arrival at Jaffna, Messrs. Lynch and Squance were solicited to perform Divine service in the fort church, as that town was, at this time, completely destitute of the means of public instruction in the English language. With this request they cheerfully complied, and though, at first, their extemporaneous mode of preaching excited some disapprobation, prejudice soon subsided ; and, in addition to the morning service, they were induced, by some animating indications of usefulness, to establish a lecture in the evening of the Lord's day, and also to open the church for religious worship in the course of the week.

Towards the latter end of July, Mr. Ault resolved to proceed to his station at Batticaloa. His congregation was seldom less than one hundred and fifty ; and the collector and magistrate of the province, with whom he resided several days after his arrival, were among his constant hearers. In the morning, the soldiers were regularly marched to church : in the evening, he conducted another service, at which their attendance was voluntary ; and he had the pleasure of perceiving that many of them were truly desirous of hearing the word of God, while a few applied to him, at an early period, under serious concern for their salvation.

The encouragements which he thus received in his labours among his own countrymen, however, did not divert his attention from the interests of the idolatrous natives. He laboured hard at the Tamul language; and soon commenced itinerating among the natives in the vicinity.

Mr. Erskine, in the mean time, had proceeded to his appointment at Matura; where he was received with the most respectful attention by the local authorities, both native and European; and the marked civilities which were shown to him by the maha moodeliar, or chief head-man of all the Cingalese, whose principal residence is at Matura, were calculated to produce a very favourable impression on all the subordinate head-men, and the natives in general. The proposed English school was opened without delay, and several of the children of the higher class of natives were induced to attend. Mr. Erskine also performed Divine service, every sabbath-day, in the Dutch church in the fort; and though his congregation was not large, as the European garrison consisted but of few troops, he had the gratification of perceiving that his ministrations were productive of benefit to some of his hearers; and by a close application to the study of the Cingalese language, he prepared himself for a new and extended sphere of usefulness.

At Galle, Mr. Clough performed an English service in the Dutch church every Lord's-day, and by the joint subscriptions of some of his hearers, a private house in the fort was fitted up for a weekly lecture, and for the purpose of conversing on spiritual subjects with such persons as appeared to be under serious impressions. The infant cause in Galle was also essentially benefited by the decided patronage of lord Molesworth; who, with the most

condescending kindness, frequently appeared in company with the missionary on public occasions, and was seldom absent from the cottage where the religious meetings were held. On the European residents, as might have been anticipated, this conduct, on the part of his lordship, produced the most pleasing effects, and the military were not only induced to attend to the word of God, but several of the private soldiers united in society; and though a few turned back into the world, the residue remained stedfast, and some of them died rejoicing in the salvation of Christ.

Amidst all the encouragements which he received, and the pleasure which he felt in the prosecution of his present avocations, Mr. Clough's attention was anxiously directed to the natives of Galle, as the more immediate objects of his mission; and an event soon occurred, which enabled him to carry his favourite scheme into execution. He was one day visited at the government-house by the maha, or great moodeliar of Galle, a man of good understanding and a liberal mind, who, from his rank, was possessed of unlimited influence in the district. After the usual compliments, he said, "I am come, reverend sir, to offer my children to your protection and instruction. I have heard that you are desirous of establishing a school for the sons of our native head-men; and I have a house, ready furnished, near my own residence, which is at your service for that purpose. If you will please to see whether it will suit you, I shall consider it an honour to have such a reverend gentleman living so near to me, and will render you all the assistance in my power." Grateful for such an unexpected and welcome proposal, Mr. Clough hastened to visit the premises, which

he found situated in a retired and romantic spot, about a mile from the fort, and within a stone's throw of the house of the kind proprietor. He, of course, accepted the generous offer of the moodeliar, whose friendship and patronage had great influence on the surrounding population. Mr. C.'s school was soon attended by some of the most intelligent boys in the island; and curiosity was so strongly excited, that he was visited by learned priests, and persons of various classes, who came to inquire respecting the religion which he professed. With these, through the medium of an interpreter, he had frequent opportunities of conversing concerning the faith in Christ; and, in some instances, he had the pleasure of seeing them depart, evidently impressed with the result of their inquiries.

Mr. Harvard thus describes the new residence of his friend, Mr. Clough :—

"A poet's imagination could scarcely conceive a spot more suited for the residence of a christian missionary. It is built between two gradually sloping hills. A native village rises behind, and is connected with it by an agreeable serpentine walk, which comes to the back door of the house. Immediately in front is a spacious lawn, on which the tenants of the adjoining wood frequently fed and sported, and conveyed to the minds of delighted visitors an idea of the security which reigned in the primitive Eden. A few paddy fields and the spacious bay formed the distant prospect; and the house itself appeared the sacred habitation of devout peace and retirement. A refreshing breeze continually passed through it; and the silence which reigned in the sweet sequestered spot was seldom interrupted, but by the warbling of the

birds, and the humming sounds from the interesting native school which adjoined the house."

Influenced by a desire to become intimately acquainted with the superstitions of the natives, that he might be the better prepared to expose their absurdity and sinfulness, Mr. Clough took every opportunity of being present at their religious services; and endeavoured, on such occasions, to engage the priests in conversation, in the hearing of their followers. A procession, in which the priest was carried in great pomp on the shoulders of his followers, furnished the first opportunity for converse with Petrus Panditta Sehara, a learned priest of the budhist religion, whose attachment to his faith was strengthened by the honours and emoluments connected with his situation. The conversation which then took place, communicated a ray of light to his understanding, and the discovery which it made powerfully affected his heart. He applied to Mr. Clough for further information respecting the religion of Christ; and at every succeeding interview, his deportment strengthened the hope that his inquiries were not dictated by vain curiosity, but were the result of an increasing desire to arrive at truth.

The reputation which he had gained for superior knowledge and sanctity, had raised him to a high pitch of consequence among the votaries of budhism, and various marks of distinction had been conferred on him. He had resided for a considerable time with the king of Kandy; and, at his inauguration as a priest, he had the honour of riding on the king's own elephant. He was, also, universally celebrated for his extensive acquaintance with the literature and religion of the island,

and for his profound knowledge of the oriental languages. About two months after his first acquaintance with Mr. Clough, he made known to that missionary the entire revolution of sentiment which his mind had undergone; professed a firm conviction of the Divine origin of christianity; and expressed a wish openly to renounce budhism, and to make a public profession of his faith in Christ.

As such a step would inevitably reduce him from affluence to poverty, and might expose him to personal danger from the enraged idolaters, Mr. Clough laid all the circumstances of the case before the governor. His excellency forwarded an immediate answer, stating, that if the priest from conviction embraced the christian religion, protection should be afforded him, and a small allowance be made, to preserve him from want. The governor's letter conveyed encouragement both to Mr. Clough and his interesting pupil, and preparations were accordingly made for the baptism of the latter, at Galle.

The illness of Mr. Squance, who was then at Colombo, having called Mr. Clough for a short time from Galle, the convert was exposed, during his absence, to imminent peril. "I had not been absent a week," says his instructor, "before the report that Petrus Panditta Sehara was about to renounce budhism, was spread throughout the district, and at length came to the ears of the high priest; who was so seriously alarmed at the intelligence, that he immediately assembled fourteen of the head priests, and despatched them, to prevail upon him, if possible, by some means or other, to abandon his design of embracing christianity; stating, that if a priest of his rank and importance

were to renounce his religion, it would not only disgrace his own character, but greatly injure the faith. Petrus, however, continued immoveable; and the matter spread so rapidly, that before the fourteen priests left him, their number had increased to fifty-seven; all of whom used every possible argument to induce him to abandon his intention. His family joined their endeavours to those of the priests; some weeping, some expostulating, and others threatening to put a period to their existence, if he persisted in disgracing them. Many of the head-men of the district, also, came to him with large presents, and endeavoured to impress upon his mind, that his abandonment of the priesthood would be the ruin of their religion. But their united efforts were ineffectual, and he retired for safety to the house of an European in the fort of Galle, till he received directions to proceed to Colombo."

On his arrival at the seat of government, where the news of his conversion had excited the most lively interest, he experienced every mark of attention from the friends of christianity; and from the honourable and reverend T. J. Twistleton he received such pious and excellent instructions, as tended to endear to his heart the religion which had become the object of his choice. His relatives still persisted, through the medium of letters, in their entreaties and remonstrances; but though by these his feelings were evidently affected, the purpose of his heart was not to be shaken. For his family he felt all the warmth of human affection, but his love to the Redeemer, and his sense of duty, were superior to all other considerations.

"A day or two before his baptism," observes Mr. Clough, "I called upon him, and found him very cheerful and happy. 'I dreamed last night,' said he, 'that my robes were covered with all kinds of filthy reptiles; and I was so disgusted at the sight, that I went to a river, and cast them in, never to touch them again. When I awoke this morning, I found myself without clothes, and my robes folded up, and thrown on the far side of the room. Now, thought I, God has sent me this dream, to show me the bad state I am in, and to confirm me in all my former resolutions. I am only sorry that I am forced to put the robes on again.'"

"On Christmas-day, 1814," says Mr. Harvard, "the once idolatrous priest of Budhu was publicly admitted into the visible church of Christ on earth, by the ordinance of baptism, which was administered at the fort church, by the Rev. G. Bisset, in the presence of a large congregation. On this occasion, the following entry was made in the registry of baptisms:—

"'December 25, 1814, Petrus Panditta Sehara, a converted priest of Budhu, was induced to embrace the christian religion, through the mild, clear, and persuasive arguments and exhortations of the Rev. Mr. Clough, who had been residing at Galle, and had taken frequent opportunities of viewing the idolatrous rites and ceremonies in the temple, of which the convert was a leading priest.'

"This newly converted christian had received from Mr. Clough the valuable present of a New Testament in Cingalese; which not only caused him to read it throughout with a mind bent on the search after truth, but induced him, at a numerous

meeting of priests at Budhu, to take the Testament with him, and lecture them during the whole night from the gospel of Matthew, which they heard with no less astonishment than attention."

The literary qualifications of this convert, procured for him the situation of Cingalese translator to the government, at a certain salary; and as his return to Galle would have exposed him to the insults of those who were most violently enraged at his renunciation of budhism, it was determined that he should remain at Colombo, under the care of Mr. Armour, the master of the principal school in that city, and that his studies should be directed with a view to his becoming, at some future period, a preacher of the gospel among his own countrymen. At the same time, as the change which his sentiments had undergone was likely to produce a peculiar influence on the minds of both natives and Europeans, Mr. Clough was requested by the governor to draw up a connected statement of the case; to which his excellency condescended to prefix an appropriate introduction, and ordered the whole to be inserted in the Ceylon Government Gazette.

After spending a short time with his friends at Galle, and conferring with his brethren on the concerns of the mission, it was finally arranged that Mr. Harvard should be stationed at Colombo. He, accordingly, took an early opportunity of removing thither; but previous to his arrival, an event took place, of which he has given the following account:—

"The king of Kandy, by his cruelties, had long rendered himself an object of terror to his oppressed subjects. At length, one of his prime ministers

incurred his displeasure: and, dreading the effects of his wrath, took refuge in the British territories. The enraged and sanguinary monarch, disappointed at losing the object of his meditated vengeance, seized the family of the fugitive, and put them to a cruel death; the particulars of which are thus narrated by Dr. Davey:—

"Hurried along by the flood of revenge, the tyrant sentenced the chief's wife and children, and his brother and his wife, to death; the brother and children to be beheaded, and the women to be drowned. In front of the queen's palace, and between two celebrated temples, the wife of Eheylapola (the minister) and his children were brought from prison, and delivered over to the executioner. The lady, with great resolution, maintained her innocence, as well as that of her lord and their children; at the same time submitting to the king's pleasure, and offering up her own life, and the lives of her offspring, with the fervent hope that her husband might be benefited by the sacrifice. Having uttered these sentiments aloud, she desired her eldest son to submit to his fate; but the poor boy, who was only eleven years old, clung to his mother, terrified and crying. Her second son, two years younger, then heroically stepped forward, and told his brother not to be afraid, as he would show him how to die. By one blow of a sword the head of this noble child was severed from his body. Streaming with blood, and hardly inanimate, it was thrown into a rice mortar; the pestle was put into the mother's hand, and she was ordered to pound it, or to be disgracefully tortured! To avoid the threatened disgrace, the wretched woman did lift up the pestle, and let it fall. One

by one the heads of all her children were cut off; and one by one the poor mother——but the circumstance is too dreadful to be dwelt on. One of the children was a girl, though to wound a female is considered by the Cingalese as a most monstrous crime: another was a sucking infant, and this was plucked from its mother's breast to be beheaded. When the head was severed from the body, the milk which it had just imbibed ran out, and mingled with its blood!

"During this tragical scene, the crowd who had assembled to witness it, wept and sobbed aloud, unable to suppress their feelings of grief and horror. One of the officers, indeed, was so affected that he fainted, and was expelled from his situation for showing such tender sensibility. During two days, the whole of Kandy, with the exception of the tyrant's court, was one scene of mourning and lamentation. So deep and general was the grief of the people, that not a meal was dressed, nor a fire was kindled, but a solemn fast was held. The sufferings of the mother, after the execution of her children, were speedily relieved; as she and her sister-in-law, with two other relatives, were immediately conducted to a little tank in the neighbourhood of Kandy, and there drowned."

The feelings of nature, as might have been expected, prompted the ex-minister to revenge an act of such unparalleled barbarity; and as his own arm was too impotent, he applied to the British government, and offered, if a small military force were granted him, to employ his powerful influence to reduce the Kandyan dominions to the crown of Great Britain; yet as no direct outrage had been committed by the Kandyan monarch on any

British subject, the governor, while he sympathised with the bereaved and justly indignant applicant, did not consider himself authorised to sanction such an attempt. But when, a short time after, the tyrant, as if infatuated to his own ruin, seized some subjects of his Britannic majesty, and cruelly mutilated them, by cutting off their ears, noses, and tongues, the rights of outraged humanity, and the honour of the British crown, alike demanded the interposition of the government. An expedition was therefore sent against him, accompanied by the ex-minister, whose wrongs impelled him to exert all his influence, and whose knowledge of the country, and acquaintance with the disaffected chiefs, enabled him to render the most important aid to those entrusted with the command.

The British troops were hailed as deliverers, at every stage of their progress; the Kandyan dominions submitted to the British crown; and the tyrant, by whom every tie of justice and humanity had been broken, was delivered a prisoner into the hands of the governor. Thus was the whole territory gained, almost without the loss of a single life; and a way was opened for the introduction of the gospel among these idolaters, between whom and the means of salvation a barrier seemed to exist, a few months before, which would require the lapse of ages to remove.

In April, 1815, Mr. Ault, who had, for a considerable time, laboured under severe illness, was called to rest from his sufferings and his labours in the mansions of uninterrupted felicity. No European was with him on this solemn occasion, but he was attended by a native Malabar, who had the pleasure of reading a portion of the holy Scrip-

tures to him in his dying hour, and of witnessing the calmness with which he resigned his spirit into the hands of his Divine Redeemer. His remains were followed to the tomb by the European inhabitants, and by most of the Dutch descendants and natives of Batticaloa. The native and burgher inhabitants, also, evinced their respect for the deceased, by erecting a monument over his grave, with an appropriate inscription.

On one occasion, the word spoken in the name of the Lord appears to have been crowned with complete success. A person known by the appellation of the Ava priest, was introduced to the missionaries, by the Rev. G. Bisset, a pious clergyman, with whom they were on terms of the most friendly intimacy. "He possessed much acuteness of intellect," says Mr. Harvard, "enriched by scientific and literary research; he was highly respected by his disciples, and had attained to an honourable distinction; and his equipage and whole appearance displayed a greater degree of style than we had before observed in any native. The motive by which he was first influenced, in desiring our acquaintance, can only be known to the Searcher of hearts; but he hesitated not to declare himself an atheist in principle, and asserted his ability to disprove the being of God. As we were thus challenged to support by argument the doctrine of the very existence of the glorious Being whom we professed to serve, Mr. Clough and myself agreed to hold ourselves disengaged, whenever he might desire an interview. For several weeks he daily held a controversy with one or both of us, and earnestly did we supplicate the Source of wisdom to confer on us ability to confute his specious

reasonings. Several of his arguments were new to us; but we were enabled to meet them with counter-arguments, which not only satisfied our own minds, but which evidently shook his confidence.

"In the intervals of these conversations, he occasionally applied to archdeacon Twisleton and Mr. Bisset on the same subject; and we beheld, with the deepest interest, the strong-holds of error, in which he had apparently entrenched himself, yielding to the superior force of truth; while the victim of delusion, astounded at his past impiety, and awakened to a sense of his real danger, solicited our prayers, that God would assist him in his search after true wisdom. In order to bring his sincerity to the test, he was asked whether he would consent to my preaching in the temple of which he was the chief priest. He expressed his entire willingness that I should do so, the first opportunity; and but for the distance at which it was situated, his offer would have been immediately accepted. His pride was now renounced, and he became a humble inquirer; a disciple, receiving, with meekness, instructions in the first principles of the doctrines of Christ, with a view to his admission into the church by christian baptism, of which he was desirous."

It is pleasing to add, that some time afterward, Mr. Harvard actually preached, by an interpreter, at the door of the temple alluded to, in front of the great image, and to a large assemblage of priests and people, from 1 Corinthians viii. 4: "We know that an idol is nothing in the world, and that there is none other God but one." The Ava priest also made a solemn renunciation of budhism, and was baptized in the faith of Christ by

the name of George Nadoris de Silva, at the fort church in Colombo.

The individual thus rescued from the tyranny of Satan, and brought out of darkness into marvellous light, evinced an ardent desire for the conversion of his idolatrous countrymen; and, on one occasion, he introduced to the missionaries a priest of his acquaintance, of very prepossessing manners, with strong natural powers, improved by travelling in foreign countries, and whose acquaintance with different languages was familiar and extensive. "He professed himself dissatisfied," says Mr. Harvard, "with the pagan superstition, of which he was a priest; begged us to instruct him in the principles of the doctrine of Christ, and expressed a desire to be received into the christian church. The knowledge we had acquired of the deceptive character of the natives, made us habitually cautious in the admission of candidates for baptism; and in this instance, our examination of the motives which induced the application was more than usually severe. His replies to our questions, however, were given with the greatest apparent sincerity, and afforded us considerable satisfaction; and as George Nadoris united with him in assuring us that he neither desired nor wanted any pecuniary aid, as he was possessed of money to a considerable amount, we received him as a probationer, and placed him under instruction.

"After waiting till his probation had nearly expired, his desire for baptism became so strong, that he was unable to bear any further delay. Procuring for himself a suit of clothes, he cast away for ever the yellow robes of his atheistical priesthood; and, one sabbath morning, as we were

about to attend the early service, he presented himself at our door, and saluted us with a most urgent request for immediate baptism. As he was dressed in a blue silk coat, we scarcely knew him at first; but on inquiring what had caused him thus suddenly to change his apparel, he said, he was so weary of appearing in the dress of a heathen, and so desirous of being acknowledged as a disciple of the Lord Jesus, that he could restrain his feelings no longer; and he added, that, as he had in his heart cast away his former abominations, he hoped we would no longer withhold from him that ordinance, which our Lord had appointed for the admission of those into his church, who have sincerely embraced his faith and service. Under these circumstances we complied with his request, and he was baptized by the name of Benjamin Parks; the first name being chosen out of respect to Mr. Clough, and the second from the same feeling towards Mrs. Harvard's father."

Early in 1817, a school-house, erected by the missionaries, was opened at Colpetty; when upwards of a hundred boys and nearly fifty girls were admitted to the benefits of the institution. One boy, the son of a native washerman, walked to the school every morning, from the distance of six miles, and returned in the evening. And another lad of the highest caste, whose attendance was punctual, cheerfully walked sixteen miles every day, to enjoy the advantages of the institution.

A plan was now devised for the establishment of a regular chain of native schools:—

"It required," says Mr. Harvard, "that the inhabitants of a village, when desirous of the establishment of a school, should consent to erect

their own school-house, and then send us a list of candidates for instruction, before we would consent to visit them for the purpose. These conditions were cheerfully complied with; and petitions crowded in upon us from all quarters, many of which we could not possibly attend to. At Moretto, about twelve miles from Colombo, when the names of the pupils were called over, at the opening of the school, they were severally desired to answer 'Yes, sir;' the meaning of the words being first explained to them. The parents, who had crowded round the school, were highly delighted on hearing their children speak English; and were afterwards overheard extolling the abilities of the minister, who, they said, had brought their children to speak two English words in two minutes! It is difficult indeed to describe the interest which our proceedings excited among all ranks, but especially in the hearts of the untaught and indigent natives, who ardently desired their offspring to possess the advantages of education, which had been denied to themselves. On its being announced that we contemplated the establishment of a school in the neighbourhood of the Colombo new bazaar, many of the inhabitants of that populous district were greatly affected, and were evidently filled with surprise that any motive could induce persons to care for the improvement and welfare of their children. Some of them with clasped hands, and tears in their eyes, exclaimed, 'Then God hath remembered us, poor destitute inhabitants of the new bazaar!'"

The service held on new year's day, 1818, was rendered peculiarly interesting by the attendance of two priests, named Don Adrian de Silva, and

Don Andris de Silva, who having been convinced of their former errors, and having passed the usual time of probation, were desirous, on this occasion, of making an open renunciation of budhism, and of taking on themselves, in the most solemn manner, the name and character of disciples of Christ. Their case was rendered still more interesting, by the fact, that both of them had been baptized in their infancy, though their parents subsequently introduced them to the heathen worship, of which they became priests. "They had each transcribed on talipot leaves," says Mr. Harvard, "the whole of the Acts of the Apostles, which they presented to us, in token of their admiration of that history of the first christian missions. During the sermon, they sat near the pulpit, in their priestly robes; and at the conclusion of it, they underwent an examination respecting their faith in the gospel. They then withdrew, and for ever laid aside the badges of their former atheism, which they gave into my hands, on their return to the congregation, as expressive of their public surrender of themselves to our Lord and his service. Don Adrian was afterwards appointed to officiate as a Cingalese local preacher, and Don Andris as a master in one of our native schools; and it is pleasing to add, that they have continued to prosecute their holy calling, under the superintendence of our mission."

"With thankfulness to the Author of all good," says the same writer, "we now considered the mission in Ceylon as fully established. Substantial places of worship had been erected in all the principal places in the island, and nearly a hundred smaller ones were attached to the different stations. In these God was worshipped by many

of the natives in spirit and in truth. The immediate effects of christian preaching on the native congregations were not, of course, equal to those produced on a people better acquainted with the truths of the gospel; but though inferior in extent, in their nature they were the same. A few of the adult hearers were brought under a deep concern for salvation; some afforded satisfactory evidence of genuine conversion; and many were led into those habits of reverence for Divine ordinances, and regard to moral and social duties, which are the invariable results of an introduction of the gospel.

"In some of the schools, a few of the pupils manifested deep concern for their eternal welfare; and meetings were held by these pious children, for prayer and conversation on religious subjects, which the masters conducted. A meeting of this description was instituted at the Colpetty school, which was visited by Mrs. Harvard and myself, for the first time, about a year after its first commencement. On entering the school, we found about thirty native boys assembled, who rose to receive us. I desired them to resume their seats, and proceeded to question them on their experimental knowledge of religion. A deep seriousness prevailed throughout the assembly; and their answers to my questions were distinguished by a modest diffidence, which was highly pleasing. The measles had previously occasioned a considerable mortality in the village; and this circumstance had produced a most salutary influence on many of their young minds. I inquired of one boy, who had recently recovered, whether, during his illness, he thought he should die; and, on his

replying in the affirmative, I asked whether the apprehensions of death had made him afraid. He answered, that since God had taken away the love of sin from his heart, he did not fear to die. Others replied to similar questions to the same effect; and, upon inquiry, it was ascertained, that their general deportment was consistent with their religious profession. On visiting the female schools, Mrs. Harvard occasionally met with incidents equally pleasing. Groups of Cingalese girls would crowd around her, listening, with the deepest attention, while she talked to them of Jesus and his salvation; and she seldom lifted her eyes upon her auditory, without observing some of them in tears. Two boys and two girls, also, who were removed from our schools by death, gave very hopeful proofs of having been trained in them for heaven."

The missionaries had for some time felt extremely desirous of introducing the glad tidings of salvation into the Kandyan territories; and, early in 1819, the first attempt to carry their wish into execution was made by the Rev. Mr. Newstead; as will appear from the following extract of a letter, dated Rellegalla, February 23:—

"Because I am persuaded it will give you pleasure to receive information relative to our mission from this centre of idolatry, where heathenism is so fully acknowledged, and christianity as yet altogether unknown, I have equal pleasure in dating a hasty line to you from hence, to inform you that our gracious Master has succeeded an attempt thus far in the Kandyan territory.

"It happens that my station is as near the limits of the Kandyan provinces as any on the

island, and I could not be satisfied till I had made an attempt to plant the hallowed standard of the cross in this region of paganism. Accordingly, after two days of rather toilsome and difficult journeying, chiefly on foot owing to the badness of the roads, I have safely arrived, with many providential interpositions, at a most lovely village, where I have been very hospitably received by the most respectable man in the place; from an outer shed of whose house I am writing this, on the shafts of my wagon, with some sticks tied across for a table, an article of luxury quite unknown here, as well as a chair! This man has received me very kindly, although totally unknown, merely on my own word, and has gone with me round the neighbouring villages, to tell the people the object of my visit, namely, to preach the word of God to them, and also to establish a christian school.

"In the evening we collected about twelve of the Kandyans, and our own people, who all sat round me on the ground, while the interpreter read from the Cingalese Testament the 3d of St. John, to the 21st verse, from which I afterwards drew a short view of the plan of salvation. They listened with deep attention. I then told them the number of children we had in our schools on the coast of the island, and the sums we expended on their education; that we proffered the same blessings to them and their children; that we sought not their property, nor their services, but their souls' salvation; that we ourselves were sent out by the christian people of our own country, and supported by them at a vast expense; and that they would abundantly rejoice in all that expense, if the souls of the heathen were saved. It was astonishing to see

the attention with which they heard, and often even responded to what was said. Afterwards we prayed; and when I repeated the Lord's prayer in their own tongue, I believe, from the increased stillness, that they were rather surprised to hear their language used by a European in prayer.

"I am charmed with the lovely and romantic appearance of the country; it is like an earthly paradise! One of my schoolmasters, who came with me, earnestly exhorted the people on the subject of the christian religion. He is an excellent young man, lately become pious, and so earnest for the truth, that he told me last week, in answer to a question about going to Kandy, that he would gladly go to the ends of the earth, if I wished it, and die there, to spread the knowledge of the name of Jesus Christ.

"My congregation the next morning was not so numerous as my hopes anticipated, but far more attentive than I could expect, being altogether strangers to christian instruction. I collected them in the place where we slept, and, standing under the shade of a spreading cocoa nut tree, addressed them from Matt. iii. 2. After the chapter was read, my heart was much affected, and I could scarcely refrain from tears. Afterwards I had several interesting conversations with them about establishing a christian school in their village. They did not seem averse to it, but started several curious objections; especially a fear lest we should, after educating their children, take them away. This, however, I was not surprised at, as we frequently meet with the same prejudices on the coast. I believe, I removed, in a good degree, this objection, by saying to them, that if it were our object to

take the children away after educating them, we need not come so far; for we had thousands on the shores of their island, well prepared for such a purpose; but they were every one at liberty to go where they pleased, after we had done them all the good in our power. I obtained leave finally to send the schoolmaster, whom I had with me, to live with them a few months, and instruct any who would come; and, for a trifling consideration, I engaged the very place in which we then were, for six months, for a trial. The young man is to go next week, and, being a zealous christian, I have scarcely a doubt but he will succeed, assisted by the blessing of the Lord, and the help I can myself continue to give. The place is nearly fifty English miles from Negombo; but this I shall make no obstacle, if I may but succeed in the wish of my heart, to plant the cross of my redeeming Lord, in this region and shadow of death, where, I believe, the devil is more worshipped than Budhu!"

In the course of the same year various parts of Ceylon were visited with the small-pox, which, in many instances, proved fatal to the inhabitants. This induced the poor deluded heathen to have recourse to processions and other ceremonies, for the purpose of averting the impending danger, whilst they were totally ignorant of the only Being capable of affording them shelter or deliverance in the time of their trouble.

"On the 26th of October," says Mr. Osborne, "a procession passed my house, which, if I could present to the view of my English friends, I might find it difficult to persuade them to believe was a religious ceremony. The figures were frightful

beyond description. One man was covered with a thick coating of cocoa-nut oil and charcoal, and had a small helmet on his head, and a bow and arrow in his hand, which he frequently drew. Another was daubed over with a sort of lime called chunam, and had a large hat of straw, with long sticks, differently ornamented, standing up in it, a broad-sword in his hand, several bells of considerable size on a leathern girdle fastened round his waist, and small silver bells on a ring around his ancles and arms. Many others were similarly or as fantastically dressed. The leader carried a drawn broad-sword in one hand, and a bunch of large rings in the other. About twenty children, with their legs and arms covered with small bells, formed a long train, and repeated short stanzas of a song in Arabic, in a very lively manner, while a tom-tom beat the time. They all regularly stamped with their feet heavily on the ground, which, from the bells fastened on different parts of their bodies, made a loud clanking. Their dancing was performed by leaping in different directions, while the leader, with his hand full of rings, gave the signal for the different attitudes. This they call religion; and by this they expect to avert the judgments of God. As it is a common thing in this island to confound the ceremonies of different religions one with another, upon particular occasions, I have not been able fully to ascertain to what profession this ceremony belongs: but I am led to think that it is partly mohammedan, and partly heathen.

"On the night of the 31st, while walking on the esplanade, about nine o'clock, I was attracted to a certain spot by some very loud talking. Upon

advancing, I saw a company of moormen (mohammedans) marching slowly along, repeating certain prayers. They were preceded by an aged priest, in long white robes. I was particularly struck, upon coming up to him, to find that he had a naked broad-sword in his hand, the edge of which he pressed against his upper lip. After a few minutes he stood still; and when the company surrounded him, he, in a very solemn manner, and in a low-toned voice, repeated short sentences; at the end of which the company shouted, 'Ami.' When they turned from the place, I saw a Tamul man at a short distance, of whom I inquired what was the nature of this ceremony. He said, because a bad sickness was at hand, they performed this ceremony, as they expected God would spare them for it. This piece of folly reminds me of what I saw at Jaffna, when the cholera morbus was so prevalent there. The people sacrificed so many fowls and sheep, that we had to pay treble the price to procure them, till the collector actually interfered to prevent it. Every white fowl was purchased by them at any price. Lord, help us to turn the minds of this people from darkness to light, and from the power of Satan unto God!"

In the vicinity of Colombo, on a subsequent occasion, an occurrence took place, which may be considered as forming a pleasing contrast to these gross superstitions, and as proving that some light must have been diffused among the population by the preaching of the gospel of Christ.

"A few nights ago," says the Rev. Mr. Fox, "we were requested by the inhabitants of a neighbouring village, where a dangerous sickness had made its appearance, to go and pray with them.

Hoping that God might be pleased to remove from them a scourge which threatened to lay waste the whole village, we felt no hesitation in complying with this request, humbly trusting that God would in some way make it a means of good. About eight o'clock in the evening, hearing that all the villagers were assembled in a large school-room, we set out, accompanied by Mr. Rask, professor of the Royal College of Copenhagen. Lamps were hung on the trees as we passed along, and the silence of death was in the village. At length we reached the place where the whole of the inhabitants, old and young, except the sick and their necessary attendants, were assembled; and, perhaps, a more striking sight can scarcely be conceived —a whole village assembled on such an occasion. Brother Clough delivered a very appropriate exhortation; and, after two prayers had been offered up on their behalf, one in Cingalese and one in Portuguese, with a second short exhortation, the company separated with almost the silence of a departing cloud. Our own minds were not a little affected with the solemnity of the scene, and our hearts were rejoiced that the people were at length brought to exclaim, 'Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord God only is salvation.'"

Early in 1821, Mr. Newstead was enabled, by the permission of the lieutenant-governor, and by the friendly offices of Henry Wright, esq., the resident, to commence a missionary establishment at Kornegalle, a place considerably advanced in the Kandyan territory.

"Nothing," he says, "can be more gratifying

than the recognition, for the first time, of the christian sabbath, in this heathen province; and the contrast of our sundays now. When I first came, all the public works were going on, as in the rest of the week, and noise and bustle reigned; but now all is as quiet as in an English town. I must record it to the honour of our excellent friend, Mr. Wright, the agent of government here, that as soon as he knew my wishes, in regard to the observance of the sabbath, he promptly seconded them; and assembling a great number of the Kandyans around his house, on the sunday evening, informed them, that as it was inconsistent with a christian government, to allow of work on the sunday, and as there was now a minister to conduct the public worship of God, henceforth all labour was to cease on that day. They received the information with shouts of applause. Their dessave sets the example of attending the sunday services, and when he sees any of the Kandyans at work, immediately stops them."

"The 30th of December, 1821," he remarks, "was the day appropriated to the purpose of dedicating to God the first house erected to the honour of his glorious name in the Kandyan kingdom, and we trust it will be remembered through eternity with joy.

"At eleven o'clock, the English service commenced by reading the liturgy, and singing one of the selected hymns, after which, brother M'Kenny delivered a very impressive sermon from Matt. vi. 10, which was heard with much attention by a respectable congregation, consisting of all the English inhabitants, both civil and military, residing at and near Kornegalle. The novel sound

of our chapel-bell collected together a large body of native people, as well as Europeans, at the time of the first service; among these were many of the Kandyan chiefs, with their dependents. Soon after the first we had the second service; anticipating the time, because we knew that the chiefs were actually deferring a journey to meet the adigar, in order to be present. We were exceedingly delighted to see the chapel filled with a far larger congregation of Kandyan people than it had before been with English; and the front ranks of seats entirely occupied by the chiefs, distinguished by the difference and superiority of their dress. I wish I could describe their particularly interesting appearance, as they stood up with us to sing the first Cingalese hymn. Their appearance at all on such an occasion was very gratifying, but their attentive demeanour was much more so. Our friend, Mr. Sutherland, conducted the Cingalese services with an ability which reflected much credit upon himself, and seemed to excite a deep interest in the minds of the people. Between the lessons, our school-children (among whom were some belonging to the chiefs before-mentioned) chanted 'Te Deum' in Cingalese, which had a very solemn effect upon the congregation; but one of the most delightful circumstances of the day, was the presentation of copies of the Cingalese New Testament to three of the principal chiefs; who, on being addressed from the pulpit on the excellence and value of the sacred Scriptures, and told that it was our wish to give them full information as to our religion, which we conceived we could do best by presenting them with our sacred book, arose, and severally received the copies from the pulpit with much respect, and,

sitting down again, reverently placed them on their knees. I really cannot do justice to the solemnity and interest of this scene. We concluded with singing and prayer, and humbly trust that a gracious influence was felt in the hearts of many on these delightful occasions. In the morning, before the service, the child of a military officer was baptized; and in the evening, after a prayer-meeting, we solemnized the sacred service of the supper of the Lord. Thus our christian church was consecrated to the service of the great Jehovah, by the celebration of all the instituted ordinances of our holy faith; and oh! that it may stand as a witness of our God in this benighted land to future generations!"

At Trincomalee, in the summer of the same year, the mission sustained a serious loss, in the death of a native teacher, who had been recently converted. Of him Mr. Carver says,—

"He was born in the province of Jaffnapatam, and lived upwards of forty years without any correct notions of God. By conversation, and by reading, he became gradually enlightened to see the danger of resting his eternal happiness on the ceremonies of a superstition, which his better judgment had long suspected, and he began to seek a knowledge of the redemption offered to him in the Scriptures. He now felt seriously alarmed for his state, and earnestly sought for salvation, by grace through faith in Christ Jesus. For upwards of a year and a half he was a candidate for baptism.

"On the 1st of January, 1821, he was publicly baptized by the name of Abraham, in the forty-eighth year of his age; and his affecting simplicity of behaviour on that interesting occasion will be

long remembered, as bearing every character of the deepest sincerity. Accordingly, he became quite decided in his conduct, and most tender and kind in his attachment to us. Faithful to his trust, and affectionate in the discharge of his duty, my confidence in his future usefulness increased; and I most sincerely thanked God for granting to us so eminent a token of his approbation of our labours.

"But what we may imagine necessary to carry on the work, the Lord may show us he can dispense with; to teach us humility and dependence. So it happened in this case. On the 18th of July, we were informed that Abraham was sick. Mr. Hunter went to visit him, as I was engaged with other duties, and could not then go, intending to see him in the morning. He expressed himself to Mr. Hunter in a resigned and christian spirit, and requested I would go and see him next morning: but, alas! I was not to behold poor Abraham any more in this world. During the night he became worse, and begged his people to come and inform me; but no one dared to venture across the esplanade for that purpose, owing to their fear of passing near a gallows, on which three murderers had lately suffered. He grew still worse, and his relatives and friends brought in the heathen instruments to perform the ceremonies used to recover sick people. When he saw this, raising himself a little, with his remaining strength, though suffering great pain, he begged them to forbear. 'What have I to do with these?' said he; 'I have renounced heathenism. I am a christian. I am going to my Saviour. O Lord Jesus, save me!' They inquired what sort of burial they were to

think of. 'Take no trouble about that,' he added, 'the missionary will do all for me. Say to him, I wish to be buried as a christian.' He then spoke to them about the value of the soul, and shortly afterwards died, on the morning of the 19th of July. When the melancholy tidings came to me, I was deeply concerned that I had been deprived of the opportunity of seeing him, that I might have more particularly witnessed the triumphant effects of the power of saving grace.

"It remained only now to inter him with decency and respect. Our carpenters were ordered to make a coffin; and for a burial-place, I thought none so proper as our own ground near the new chapel, wherein no one had yet been interred. All things being ready, I went down to his house in the bazaar, and found him laid out in his usual best dress, his turban on, and a lamp burning at each of the four corners of the bed. Many females were in attendance, with groups of scholars, under their teachers, anxiously waiting to see the coffin brought out, to accompany it to the grave. The howlings and noise which we generally hear at a death, were not practised on this occasion. While I passed the lines of children and women to get into the house, and during the time I looked at the body, a solemn silence prevailed. Several respectable European descendants joined the procession as it advanced to the mission-house, which had a novel and interesting appearance. The children were placed in lines on each side the grave, and when the service was ended, every one waited to look in after their aged and much-loved teacher, while many of the little boys dropped a few grains of light sand upon the coffin, in imitation

of what they had seen done during the service. I left the grave of one with whom I had so lately conversed, very pensive. Human nature appeared to me more frail than ever. The circumstance of losing so great a help in the work of improving the rising generations, showed the operations of a Providence whose ways are past finding out. The stedfastness of this aged convert to the last, and his resistance of the attempts to introduce foolish ceremonies, even when he had not the helps of our advice in his extremity, cannot but be encouraging. He had better helps than man could afford him; and we have sufficient evidence to believe that he will be of the number, concerning whom our Lord hath declared, 'That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.'"

In the summer of 1822, Mr. Newstead visited some of the villages in the vicinity of Kornegalle, with the hope of extending the sphere of missionary usefulness in the Kandyan territories:—

"On the 20th of June," says he, "Providence led me to a village situated in a most lonely spot, at the base of the huge rock which rises nearly behind our house, and is not more than a mile and a half distant. The houses are all built so as to form a sort of court, of three sides. On one is the dwelling, on the other the open bungalows, for sitting or sleeping, and receiving their guests; and at the end their corn store, which latter is always the best built, and kept the neatest. From one end to the other of this village may be about half a mile. I conversed much with the people, who, after their first fright, were quite delighted,

and followed me about from house to house. I believe I visited them all separately, except one or two, where I saw the people running away, and climbing the trees to get out of my reach. Some of their more confident neighbours laughed heartily, while they saw the panic of the others, and called out to them to return, because they need not fear me, for I was come to do them good, and give them instruction. I proposed a school among them, and requested two men, who are brothers, and joint proprietors of the neatest house in the village, to allow me the use of their open bungalow, till we can erect a school; to which they assented, on leave being given from their chief, who, I found, had had this village given to him, with others, for his faithful adherence to the British government. His little son is in our Kornegalle school."

On the 28th, Mr. N. proceeded to visit another village, called Nalloowa, in pursuance of a previous arrangement with the chief; who not only furnished him with a guide, but paid him the compliment of going out to meet him, accompanied by about a dozen inferior chiefs, all dressed in their best attire, and forming an interesting spectacle, as they were seen winding round the green banks of the paddy fields, in their white flowing robes. As they proceeded, they passed seven or eight villages, the inhabitants of which came out to meet them.

"This, however," says Mr. Newstead, "was owing to my gold-stick conductor, who had given them orders; and the paths were as clean as their houses. At length a valley gradually opened before us, till it became a fine level, which from

rock to rock is cultivated. Here, on either hand, the cottages began to appear, and, after proceeding about a mile, we reached the chief's house, situated about the middle of the valley. The natives of the village received me with great respect, and I rested in the open bungalow before the house of the chief, where a profusion of fruits, milk, &c. was spread on a couch, covered with a white cloth. He afterwards conducted me into a small chamber, about four feet wide and seven long, where I found a low couch, with a mat neatly spread over it, and a shelf with a New Testament upon it. This I found to be the same which I had presented to him publicly, at the opening of our new chapel, and he appeared to be reading it regularly through, as the hymns sung on the same occasion were placed in the middle of the Acts, as if to mark how far he had read. There was a sort of high seat, which, I suppose, was used by the priests, when they came to chant the bana, or sacred book. Behind this I stood, and, after reading the Cingalese prayers, preached Jesus to a tolerably large company which had assembled. Among these I prevailed on the chief to allow his wife and the female part of the family to be present; for, contrary to their usual custom, he had ordered them all out to a corner of the yard, that I might see them. They came, therefore, inside the bungalow, and sat on a couch, the rest of the people all standing or sitting without. They appeared willing to have a school established among them; and I feel a pleasing hope, that among these solitudes 'the mountain of the Lord's house shall be established, and the people shall flow into it;' not immediately, but as light and

knowledge shall increase, and as darkness shall be dispelled by early instruction, and by the preaching of the word of God."

The following account of an idolatrous procession in the vicinity of Jaffna, is given by a Wesleyan missionary, who spent a short time in Ceylon on his way to continental India:—

"In company with my brethren Osborne and Bott, I went, early one morning, to the village of Nellore, to witness a grand heathen procession. The whole district had been kept in a state of commotion, by this festival, for upwards of a week, and day after day was appointed for the procession, but from day to day it was deferred, the god being unwilling to move, as the people had not been sufficiently liberal in their gifts to the brahmins. On arriving at the spot, we found from twenty to thirty thousand people assembled, and the roads in all directions thronged with devotees, hastening to swell the concourse. No sooner did the god appear at the door of the temple, than every arm was raised as high as it could be stretched, and every eye was directed to the pagoda, to obtain a glance at the wretched idol. From the door of the temple men of all ages were issuing in rapid succession, rolling down the steps, like so many trunks of trees. As the god proceeded, they continued to issue from the door of the pagoda, and to follow his track, till, at length, a line of five hundred of these degraded human beings were seen rolling on the ground, with a rapidity which was truly surprising.

"On the idol coming in front of us, it became immoveable. In vain the people pulled the ropes, to make the wheels revolve; and, though they were

cheered and stimulated by the priests, to pull stoutly, all their exertions were ineffectual. Some commotion was now visible among the brahmins, who probably intimated that their god refused to pass the padres, who paid him no respect; and a considerable stir was made by some of the people near us to induce us to pull off our shoes! The whole, however, was a mere trick to induce the populace to offer their gifts more liberally, and was occasioned by one of the wheels having a flat on one side, which required a considerable power to set it in motion when at rest, but which only caused a jerk, when the wheel was revolving. A lever was now brought, and again the car moved on, amidst the shouts of the multitude, who were now inflamed almost to frenzy. This interruption to the progress of the car afforded a timely rest to the five hundred almost expiring creatures rolling after it, and who had bound themselves, by a solemn vow, thus to perform the circuit of the field, nearly a mile in circumference, in order to obtain the remission of their sins." Well might the narrator state, that his heart sickened at such a spectacle, whilst he ardently longed for the ability to point these miserable and deluded beings to the fountain opened, by the God of heaven, for all manner of sin and uncleanness.

Mr. Osborne, in speaking of the establishment of a female school at Batticaloa, thus describes the degraded state of native females: "The first thing which attracted my notice, relative to this subject, was, that the men were employed in the work which in England is done by the women, and the women in that which is there done by the men. Soon after my arrival at Point de Galle, I

went to the house of an English gentleman; and, on entering the verandah, saw a brawny man sitting on a mat, making ladies' muslin dresses: this appeared to me so feminine, that I could not forbear expressing my astonishment, at seeing a hand, formed for hard labour, employed in adjusting the trimmings of a lady's dress; while I had passed several delicate females in the streets, who were engaged in a drudgery better suited to the athletic mantua-maker in the verandah, than to them. I have also frequently been grieved by seeing poor slender females bending beneath the heavy loads of fruits, rice, &c. which they were carrying to the market, while stout and indolent men were walking before them at their ease: not unfrequently, the poor woman, besides the load upon her head, has had her infant astride upon her hip. After she has sat all day in the bazaar to vend her goods, and her husband has been enjoying his betel and tobacco, she takes home what she has not sold; then, first prepares rice and curry for her lord and master, and when he has done eating, and not till then, is allowed to refresh herself. Washing, ironing, and clear-starching, are all done by the men, as the lighter work; while the women are sitting at the mill, or working in the fields.

"It is, however, a still more painful fact, that the females have seldom any religious instruction bestowed upon them. They are but very rarely seen engaged in the worship of their gods; except at the time of their annual festivals, when they venture among the crowd, to present their little ones to the frightful idol, as he passes in the sanguinary car; or to gather up the flowers, which,

having first been presented to the idol, have been thrown out of the car, and then rolled over by the devotees; and which they carefully preserve and dry, and pulverize, considering them as most potent and saving remedies in all diseases. Seldom or never do we see the female even marked with the sacred ashes, while the man appears nearly covered with them, and which he is careful to procure from the temple at a considerable expense: his forehead is daubed with these ashes, that he may have wisdom for the day; his breast, that he may have health; his arms, that he may have strength; and his back, that he may be sheltered from danger; but no such marks of devotion appear on the female. This, to us, may be considered as no great privation, if we look at the nature of their superstitions; but when we consider that it is regarded by them as an honourable distinction, it shows the awfully neglected and degraded state of the sex. It may be necessary to remark, that this description applies particularly to the Malabars, the worshippers of Brahmah, among whom I resided."

Mr. Hardy states the following particulars of the usages of the natives: "The erection of a place of worship in this neighbourhood is the more necessary, as the inhabitants are in all things too superstitious; and appear more attached to the degraded ceremonies of heathenism, than in any other part of Ceylon which I have yet visited. The beating of the tom-tom is nightly heard, accompanying the voice of the yakadura, while he chants the praises of devils!

"A banian-tree stands within a few yards of the spot chosen for the building of our chapel. A

person supposed to be afflicted by an infernal spirit was brought to this tree, a few days ago; part of his hair was wrapped round the head of a cock, which was nailed to the tree. The head of the fowl was then severed from its body, and the portion of hair cut from the head of the man; the people supposing that the demon would leave the person afflicted, and take possession of the tree.

"The grand aim of the people is, they say, to cheat the devils; to move them to compassion they consider to be impossible. Among other methods used by them to effect this purpose, is the making of an image of clay, supposed to represent the person afflicted; this image is buried as if it were a real corpse, while the sick person is conveyed to some other place; and the deluded people imagine that the devil, supposing the person to be really dead, will, in consequence, leave the house, and search elsewhere for victims on which to exercise his hate.

"Some of their ceremonies are as disgusting as this is absurd. A devil-dance, which was celebrated a few weeks ago, and continued several days, was concluded by one of the dancers laying himself on the ground, while a stone was laid upon his breast, and a fire kindled on the top of it: a human skull was then brought, filled with contents not unsimilar to those of a witch's cauldron, which were permitted to boil for a considerable time on the fire."

Here too affecting proof is given, that heathenism is still cruel. The ferocious spirit which has identified itself with all the diversified forms and gradations of idolatry, continues still to show itself in innumerable modes of self-torture.

Mr. George, a short time since, related that he "witnessed a strange and degrading scene. A fine young man, apparently about twenty-five years of age, being prompted by a chimerical imagination, and the false insinuations of the priests, resolved to render propitious the goddess Ammen, and thereby obtain great advantages. With these hopes he submitted to a most torturing ceremony, as the goddess to be honoured is supposed to be of a sanguinary temper. She is said to have murdered her own child, and to have drunk its blood. To please the demon, he first discoloured his body with paints and saffron, so as to look terrible; and having partaken plentifully of narcotics, he proceeded to walk round the temple upon slippers studded with nails, which pierced his bare feet; after which he was supported, while he stood on one foot, on the point of a pole about six feet high. After this, an iron fork, at least five inches long, with two prongs more than an inch in circumference, was thrust through the skin and muscles of his back, and a rope about forty yards in length was attached to the ring of the hook. This was held by two men, to prevent the wretched man from destroying himself, or others; for if he were to get loose, they said, he would run into the fire or water, or commit murder, or whatever the spirit of the goddess by which he was inspired, might prompt him to do: at least so they believed. In this way the infatuated man was led round the neighbourhood. The applause of the multitude,—the impulse of his own deluded mind,—the stimulating effects of the narcotics,—and the excruciating pain he endured from the fork, made him quite frantic, so that he

would frequently, with almost inconceivable agility, bound forward the length of his rope, and attempt to escape; but was prevented by the men who held it. His back thus lacerated by the prongs of the fork, and the blood occasionally flowing from the wound, and mixing with the paints on his body, made him appear, when in his gesticulations, the most demon-like one could possibly imagine. During this ceremony, he was an object of the greatest awe; for the people imagine such an one to be possessed of a supernatural influence; and that all whom he blesses are blessed, and whom he curses are cursed: hence they scrupulously avoid offending him, and to obtain his blessings are very liberal in their offerings to the brahmins. Never did I feel more fully than I do now the insufficiency of my new efforts, and the inadequacy of human means to destroy the formidable systems of eastern paganism, and to establish the glorious kingdom of the Redeemer."

Don Louis Perera, a native assistant, departed this life in January, 1831. He was about nineteen years of age, and was descended from respectable parents of the Cingalese fisher caste: he was educated under Mr. Lalmon's roof, and was a member of the society in Belligam. Attacked by disease, and deriving not the least relief from the native medical men who attended him, his parents and other relations wished to have devil-ceremonies performed; but he desired them to send for Mr. Lalmon. Seeing, however, that they were determined to accomplish their own intentions, he sent a private message to Mr. L., who with Mrs. L. attended him daily for eleven days previous to his

death, and were gratified by receiving from him satisfactory answers as to the state of his soul, and the goodness of Almighty God.

His relations seeing him in so dangerous a state, and finding no way to obtain his consent for the performance of devil-ceremonies, his two elder brothers seized his hands, and attempted by force to make him offer a salaam to the devil-dancer. This violence vexed his righteous soul; and in the spirit of meekness he thus expostulated with them: "Why do you endeavour to make me do a thing that is evil in the sight of my Redeemer? God alone can grant me health. But should he be pleased to call me to himself, I shall cheerfully obey the call."

After this, when he heard his relations whispering as to the best means of getting a devil-ceremony performed forcibly, he lifted up his voice in broken accents, and said to his christian instructor, "I owe no thanks to them: they want to ruin my soul!" Here his voice failed; but, after a while, he proceeded to address them thus: "If any of you tie a thread or charm, in the name of the devil, round any part of my body, when I am senseless, you will have to answer for it before the judgment-seat of Christ." He continued to entreat all around to desist from such an attempt; which would be an injury done to him, and an offence offered to God.

Mr. Lalmon was praying with him when he died. He expired without the least struggle, in the faith and hope of Christ. Some of his last words were—"Christ is love! Christ loves me; and Christ died for me! I do not fear to die, for Christ can save me. Christ loves me! Christ

loves me! O my Saviour, grant me grace! have mercy upon me, and save me!"

On the death of the late W. Telfrey, Esq., who began the present version of the New Testament in Cingalese, a board of translators was formed, under the sanction and personal encouragement of all the principal persons in the island; and the Wesleyan mission having carried out an extensive and valuable library, containing a great variety of commentators and other critical works on the sacred text, and their residence embracing several local advantages, it was resolved that the board should conduct its labours at Colombo.

The translation of the sacred Scriptures has, since its first completion, undergone so minute, careful, and thorough a revision, that it may almost be regarded as a new version. Of these two editions there have been printed two thousand five hundred copies of the Old Testament, and nine thousand five hundred of the New; two versions of the New Testament in Ceylon-Portuguese have been published, and a revised edition of the second, to include the Old Testament, which is in hand, is nearly completed. These are designed for the descendants of Europeans, who are a very numerous and necessitous class. A version of the New Testament in Pali, which is the sacred language of the budhists, is almost finished. Chiefly designed for the learned and the priesthood in the Burman empire, it is printed in the character of that country. While these larger works have been in progress, the presses have sent out religious treatises; and smaller tracts, in, at least, five languages, to a great amount, have been put in

circulation, and have produced the most beneficial effects upon the people.

In reference to the latter, it is said: "The darkness which overspread the moral horizon begins to disperse, and it is hoped that a brighter day is dawning on this island. Whether they (the Jaffna Tract Society) look at the patronage and support which the society have obtained, its openings for the distribution of tracts, or the good which has already been done by softening prejudice, and exciting an inclination to learn and understand the truth, they have abundant cause to rejoice, and to hope that the dews of heaven will at length descend on this moral desert, and make it as the garden of the Lord."

The Wesleyan mission has so fixed its stations in the southern maritime provinces, extending from Chilaw on the west coast, to Tangall on the south, a distance of one hundred and sixty, or one hundred and seventy miles, that the extreme point of one reaches the other, while the missionaries and their assistants regularly visit and preach in all the towns and villages included within these limits. Here they have built fifteen substantial chapels. They have established sixty-three schools, every one of which is also used as a place for religious worship, which is regularly observed, at least on the sabbath-days. In many of these the congregations are large and attentive. The mission had recently four thousand children under daily christian instruction. All the masters are christians in profession, and a large proportion of them such in reality. Not a single leaf of a heathen book is used in any school, but the children learn the

catechisms, and other works on the principles of the christian faith, which the missionaries have provided for them. Since the first establishment of these schools, it is calculated the mission has given a christian education to about twenty or twenty-five thousand native children, who, rescued from the ignorance and vices of idolatry, are now exerting a most beneficial moral influence among their countrymen. To many of these schools are attached classes of catechumens, taken from among the older and more piously disposed of the children, under the care either of the master, if a pious man, or a native assistant. Out of these classes are springing up little churches of sincere christians, who promise, under God, to be an extensive blessing to the entire community. In recent years, the effects of this mission among the natives have assumed a more decided character. The christians are becoming more distinct from the heathen, some, it is true, from persecution, but more generally from a conviction of the necessity of such separations. In addition to these labours of the missionaries among the natives, they preach in English to their countrymen at the head-quarters of their respective stations, and it has pleased God very extensively to bless their labours, particularly among the troops, many hundreds of whom have been brought under the decisive influence of religion.

The most recent accounts state that a new chapel is erecting in the fort of Colombo, and that a new place of worship has been opened at Slan Island, near Colombo, with considerable prospects of success. In Galle an association has been formed, in connexion with the mission, for the relief of the

poor on an extensive scale. The press is still in active operation; and the schools and other auxiliaries to the missions, both in the south and north of the island, are conducted with vigour and useful effect.

In reference to the mission it is stated, with grateful acknowledgments to God, that very much more has been accomplished than could have been reasonably expected. Ten stations, each of them embracing an extensive tract of country, have been formed. The several languages used by the inhabitants, whether learned or vernacular, have been acquired; other valuable books have been composed or rendered into the native tongues; several hundreds of the heathens and of professing christians have been united in religious fellowship; the strong-holds of atheism and idolatry have been boldly attacked, and shaken to their foundations; and the bearer of christianity is finding access into the remotest parts and most exclusive circles of the island.

"There is an intense desire among the people of this district," says Mr. Stott, in reference to Point Pedro, in the north of the island, "to receive Bibles and tracts. When I am on the road they crowd round me, and say, 'Give us books. We want to read, and to know the christian religion: you teach it to us, but we want books that we may read about it in our houses, and teach it to our neighbours.' Sometimes they call after me, 'Give us books, that we may know whether your religion or ours is the better.' The farmers in the field say, 'We attend your preaching, therefore you ought to give us books.' Others say, 'We were taught in your schools, therefore

you should give us books.' Some say, 'We have carefully kept those you gave us; give us more.' Others, 'We can read; give us books.' Thus they make many demands on me, and I have given them great numbers of the Scriptures and of tracts, but not at all sufficient to meet the wants or satisfy the wishes of the people. These I think, are pleasing indications, and tokens that the Lord is imparting a desire to know the way of salvation by Jesus Christ."

In the south a most gratifying curiosity appears to be excited. "Whether," says another missionary, "the total number of budhist priests is decreasing, I cannot tell; but I know of six priests, who, since my appointment to this mission, have thrown off their robes, and whose places have not subsequently been supplied." Parents and other adults receive much instruction, and many of the children despise the absurdities of idol worship and budhism, and refuse to join in heathenish ceremonies. "Out of the mouth of babes and sucklings God hath perfected praise."

In other parts an encouraging measure of good has arisen.

CHAPTER IX.

American Missionaries sent to Ceylon.—Their first visit.—Affecting Account of Supyen.—Death of Rev. Mr. Warren.—Sketch of Rev. Mr. Richards.—Force of Persecution.—Crazy Philip.—The native Convert Perera.—Schools Established.—Distribution of the Scriptures.—Effect of one Tract.—Aged Convert.—Earnest Appeal for enlarged Prayer.

AMERICA also sent missionaries to Ceylon in 1815. A few days after they were settled at Tillipally, ten or twelve boys, who had previously had some instruction, were so anxious to learn, that they went constantly to the mission-house, where they received passages of Scripture written upon ollas, which they committed to memory with surprising rapidity.

The first visit made by the missionaries among the heathen was to a sick woman, whose little son was urgent to go with the other boys and learn, but his mother was very poor, and had nothing to eat, except what her child could earn. They were pleased to see ollas hanging from the roof of this humble dwelling, written over with texts of Scripture, which this little boy had copied from those learned at the mission-house by the larger boys; and so much anxiety did he express to learn, that the missionaries promised to give him two quarts of rice a week, which would furnish so much food, that the boy could afford to spend more than half his time in learning.

He received during this visit a new cloth, which

makes a complete dress for a native, to tie round his waist. He seemed much delighted with his present, and very grateful that he might go to school.

An affecting account is given of Supyen, a young Malabar of nineteen years of age, when first introduced to the missionaries. He was the eldest son, and a favourite with his father, who was a man of consequence, and very wealthy. The reading of a few chapters in the Bible lent to him, filled his mind with doubts as to the truth of the Tamul religion. He immediately requested his father's permission to learn English at the mission-school; his request was granted, and the proud heathen carried Supyen to Tillipally, and delivered him up to the missionaries with great ceremony. He manifested a strong desire to obtain a thorough knowledge of the christian religion, and after a close examination of the Bible, he told an English gentleman that he was convinced it was the true religion, and wished to receive it. A boy in the school, however, informed his father that his son had turned christian, which threw him into a fearful rage. The first time Supyen returned home, his father refused him admission, and forbade any person in the family to give him food; his mother also was exceedingly angry, yet she secretly sent him enough rice to keep him from starving.

His father's severity increased, and he commanded Supyen to perform the customary heathen ceremonies; but this he positively refused: he was therefore shut up in a dark room, from which he escaped with much difficulty, and fled to Tillipally, where he related all that had befallen

him. In three days, his father having heard where he was, sent a messenger to hasten his return immediately. Without Mr. Poor's knowledge, Supyen sent word that he could not come, at that time. After this another servant was sent, when he carried his Bible to Mr. Poor, and pointing to the tenth chapter of Matthew, from the thirty-fourth to the thirty-ninth verse, said, with tears, "That very good." He said also that the New Testament taught him to forsake father and mother, to become a true disciple of Christ.

The next day his father came and inquired after his son in the most polite and affectionate manner, remarking that Supyen left home without taking leave of his mother, which grieved her so much that he requested he might return with him, and stop with them a day or two. He gave Mr. Poor many directions respecting his son in future, and thanked him for his past attentions. Mr. Poor was aware of his hypocrisy, but could not prevent the departure of his son.

Supyen wrote to the missionaries, that no sooner were they out of sight of the mission-house, than his father stripped him of his good dress, and clothed him in one so mean that it was disgraceful for him to appear in it, and after putting a heavy burden on his head, as if he were a slave, he beat him with his slipper till he reached home, where every art was tried to make him renounce Christ and worship idols. His relations charged the missionaries with giving him medicine, which had turned him to christianity, and insisted on his confessing what it was. He replied with emphasis, that "it was the gospel of Jesus Christ."

A great variety of drugs was added to the food they gave him, hoping thereby to turn him back to idolatry. When he escaped again out of their hands, and his mother saw that cruel treatment did not move him, she went to Tillipally, and would have thrown herself at Mrs. Poor's feet, had she been permitted, and, with many tears, besought that she would give back her son. Mrs. Poor assured her that Supyen was not at Tillipally, but told her plainly of her hearing that he was with Mr. David, at Jaffnapatam. She attempted to reason with her, but in vain. She passionately exclaimed, "My son is lost in the most disgraceful manner," and lifting up her hands and eyes to heaven as she turned to go away, added in a sarcastic tone, "All this I get by sending my son here to learn English." The poor youth was followed to Jaffnapatam, and again compelled to return home. Soon afterwards he wrote again to his friends, that his young companions made an entertainment, and solicited him to present the customary offering to the idol god, and his parents constrained him to accept the appointment; but when the time arrived, he entered the temple, and went into the little room where the idol was enthroned, and, after pulling off its ornaments, he went in and prayed to Jehovah. Some one of the company peeping through the curtain saw him, and when his father was told of it, he punished his son for some time with increased severity. He afterwards entirely changed his conduct, and was lavish of his caresses: he showed him his various possessions, and told him all should be his, if he would wholly abandon the

christian religion, but declared if he still adhered to it, and would not promise to renounce it, he would treat him as an outcast for ever.

Supyen instantly chose banishment, saying, "I do not need house or land, if I have an interest in heaven." Soon after this, Mr. Poor saw him, and invited him to Tillipally, but, before he reached the mission-house, he was pursued, and carried back by force. His father now hastened the preparations he had threatened to make, to carry him to the coast, to live with some heathen relations, far from any missionary station.

Supyen was very unwilling to go, and said to his father, "You have done many things to turn me from the christian religion, to no purpose ; you sent me to Kandy, but I returned a christian, and if you now send me to the coast, I shall return a christian ; for as I am a christian at heart, I shall always be one." His father now became discouraged, and said, if he would be very private he might be a christian ; and if he would go to Jaffna, and beg his living till his return from a journey to procure a husband for his daughter, and keep his being a christian secret till after the wedding, he might then have his liberty, and go wherever he could obtain support ; but he charged him not to attend a christian meeting, or enter the dwelling of an Englishman, by which name Americans are known. When, however, his father returned, instead of giving Supyen his liberty, he sent him to live with a brahmin, who watched him so narrowly, that whenever he attempted to go to a meeting or the mission-house, he was followed, and carried back by force. His father tried yet one

expedient more: he entered into an engagement to marry him to a heathen girl. This engagement Supyen resolutely refused to fulfil, and when it was offered to him to read, he took it and tore it in pieces. He made yet another effort to visit the missionaries, and succeeded. After relating his various trials, they read to him the account of Daniel being cast into the den of lions, and of Shadrach, Meshech, and Abednego in the furnace of fire. Wherever he went persecution followed him, yet still he conversed with all his friends, relations, and acquaintance about the truths of the gospel, declaring that there was no way of salvation but through the atonement of Christ. What a trophy was this of the power of Divine grace!

In 1818, Mr. Warren was removed by the hand of death. Throughout a long illness he manifested unusual serenity of mind and entire resignation to the Divine will. To the last his conversation was in a high degree edifying and comforting to his friends. Many were utterly astonished at his calmness and cheerfulness; in his view, death was divested of its sting. When, on the rapid failure of his strength, it was intimated that the last messenger was fast approaching, he replied, "No matter how soon; no matter how soon. No ecstasies, a calm, humble dependence—it is all I want."

Two days afterwards he said, "I do feel a calmness in calling on my Jesus. No ecstasy; but I feel that I have committed myself into his hands." When asked if he were ready to go, he replied, "Yes, I think I am; yes, I sometimes long to depart. When I can contemplate, it is very pleasing." A friend said, "What do you

contemplate?" He answered, "It is Jesus, and the way of salvation. I have a remarkable calmness; I feel that Jesus will not leave me; I cannot doubt. I try to doubt, but I cannot." An hour before he sunk into the sleep of death, he repeated the following sentences, with long pauses between. "Is this death?" "Yes, this is death." "Come, Lord Jesus, come quickly." He then called Mr. Richards by name, who asked what he desired; after a pause he answered, "Death;" shortly after he added, "Give my love to them, tell them to be faithful unto death: farewell, farewell. O thou kind angel, conduct me, conduct me; come, Lord Jesus, come quickly." After this his voice faltered, and he spoke no more.

A knowledge of medicine and surgery is often of great assistance to a missionary. Dr. Scudder used to appoint an early hour on particular days to attend to the sick, who wished to consult him. Sometimes he had his house full at morning prayers, which he always attended before he gave out any medicine. He has had fifty, and even a hundred present on such occasions. Still he had to contend with many difficulties. On one occasion he was called in to a young labouring man who was sick of a fever, and he found bleeding indispensable. The mother of the patient opposed the operation, but it was performed; as, however, he only recovered slowly, his friends called in a heathen doctor, and began to make offerings to the gods. Soon after he died, and it was insisted on by all his friends that when the incision was made in his arm by bleeding, a devil entered into it, and caused his death.

Another bereaving dispensation terminated the

labours of Mr. Richards, for the following particulars of whom we are partly indebted to an American publication.

"It is already known to many, that Mr. Richards was among the first of his native land who sacredly devoted themselves to the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America, and before any, except that little band of brethren, of whom he was one, had thought of making it a personal concern. It was here that they examined the subject together. It was here that they often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek Divine direction, and find a door of entrance among the heathen. From that time he steadily pursued his object, amidst many delays and discouragements, which would have diverted any less devoted mind from its object.

"In June, 1810, Mr. Richards was one of that little company, five in number, who presented to the general association of ministers in Massachusetts the memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. The subject of foreign missions being comparatively new at that time in America, it was thought by the members of the association that four was a sufficient number to be presented, in the first instance, before the christian public, as devoted to that cause. Mr. Richards' name was, therefore, erased, because the others, with the exception of Mills, were his seniors in the theological seminary, and would be sooner prepared to leave their country on a foreign

mission. But although their junior in his collegiate standing, he was second only to Mills in having solemnly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this it may be proper to mention, that for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object."

As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals:—"I feel that I owe ten thousand talents, and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of his Father, and expose himself to such suffering here below for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love to far distant lands! let me never consider any thing too great to suffer, or any thing too dear to part with, when the glory of God and the salvation of men require it." Again: "I hope to use my feeble efforts in disseminating the word of eternal life in the benighted regions of the east. But I feel a deep conviction of my own weakness and dependence on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disappointed if I should not be permitted to preach Christ to the poor

pagans." At another time he writes: "There is some prospect that peace may be soon restored to our country, and I hope, ere long, to join my missionary brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been, that I may be prepared to act the part assigned me."

At length his prayers were answered, and, in company with eight missionary brethren and sisters, he embarked for Ceylon. When asked, afterwards, how he could refrain from weeping at the time of leaving his native country, and all that was dear to him there, he replied, "Why should I have wept? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life."

The Dryad had a favourable voyage of five months to Colombo. Mr. Richards, a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connexion with much fatigue in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints, which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months removed to Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he laboured with diligence in superintending the

repairs of the buildings at that station, and in preaching to the natives through an interpreter. But in September, 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs.

The close of his career was deeply interesting. In reply to an expression of gratitude for some favourable change, he said, "It is one of my greatest trials, that my body is so weak and my mind so dull that I forget my mercies; but, in heaven I shall not forget, no, never. There I shall remember all. There I shall sing glory to God. I have sometimes had as much joy in singing the praises of God here, as my body could bear; yes, as much as it could bear; what will it be in heaven!"

To another person who spoke of his exercises, he remarked, "Whatever they are, or might be, I could not rely upon them, if they did not correspond in some measure with those I had in health. I view the expressions of a dying bed differently to what I once did." During a season of extreme suffering, a short time before his death, he said, "It is good to suffer. It gives me some faint idea of what my Saviour bore for me. Thanks, eternal thanks to that grace which snatched me from the jaws of the devourer! When I get home how I will sing the praises of Him, who will have washed away all my sins! 'Crown him!' yes, I'll crown him 'Lord of all.'" The evening before his death, Mrs. Richards came to him, and observed that his symptoms indicated a sudden departure. "Well, my dear," said he, "you will unite with me in thanking God for so pleasant a prospect. Retire to rest, and gain strength for the trial." He

had a distressing night. About seven o'clock Dr. Scudder arrived, and said, as he approached his bed, "Well, brother Richards, it is almost over." With an expression of pleasure, he looked up and said, "Yes, brother Scudder, I think so—I hope so." To his wife, who hung over him weeping, he observed, "I have long been giving you my dying counsel and advice, and have now only to say, Farewell! The Lord bless you." Shortly after, Dr. Scudder observed that he might possibly continue a day or two longer. Mr. Richards, with a look of disappointment, replied, "No, brother Scudder, no; I am just going." Soon after, "I have now clearer views of the Saviour than before. Oh, he is precious!" About half-past ten o'clock he revived a little, and was able to speak more distinctly. On being asked what were his views of Divine things, he replied, "Not so clear; I still feel that I see through a glass darkly; but soon, yes, very soon, face to face." He then inquired for James, his only child, who was standing at the head of his bed. Taking him by the hand, he said, "My son, your papa is dying. He will very soon be dead. Thou, my son, remember three things: be a good boy; obey your mamma; and love Jesus Christ. Now, remember these, my son." He also gave him a small pocket Testament, and told him to read it much and obey it. His whole appearance was such as to denote that his last moments had arrived. Dr. Scudder had, for a few moments, left the room. Looking round upon those present, he said, "Tell brother Scudder, going—" and spoke no more. He continued to breathe for a few minutes, and then quietly fell asleep. His brethren and sisters present united in singing a

hymn, and in offering up a prayer to God, expressive of the mingled emotions of joy and grief excited by the occasion.

On the following day, which was the sabbath, the members of the mission assembled at Tillipally, and after attending to some appropriate religious exercises, committed the remains of their departed brother to the grave, in assured hope of a glorious resurrection, when "this corruptible must put on incorruption, and this mortal must put on immortality."

One individual, the wife of the first officer in the parish of Manchy, became gradually serious from the commencement of her hearing the gospel. After a few months, she could not conceal her anxiety; the mission family were therefore watched, and prevented seeing her, except by stealth. Her father-in-law persecuted her, and beat her in a cruel manner. Other relatives tried the force of ridicule, but her concern for her soul increased. They sent for the brahmins and other heathen, who tried first to allure, and then to frighten her from Christ. But for some time, she remained stedfast, and her friends, almost in despair, threatened to burn her mother alive, if she refused any longer to perform heathen ceremonies; for they think nothing can so effectually atone for the dishonour brought on a family by one of its members becoming a christian, as to sacrifice some honourable person. When she saw them actually engaged in building the funeral pile of her mother, she was overcome; and they led her, though unwillingly, to the temple, for a few times; but it was not long before she frequented it in her accustomed manner. In the season of her greatest trial, the missionaries en-

treated her to trust in Jesus, and warned her against yielding to temptation. Her reply was, "I know it is my duty. I see that these things are true, and that the customs of the heathen are all folly and against God. But when I feel the blows of my husband, and see the funeral pile of my mother, how can I be bold, how can I trust in Jesus?"

A contrast appears in the case of a man, who for some years went by the name of "Crazy Philip." He was bred a catholic, and manifested bitter opposition to protestants, until he was engaged in a law-suit, and was frequently obliged to go to the house of a protestant officer for advice. There he found a New Testament, and read it with attention. The officer seeing him thoughtful, took him to Mr. David's church, where he heard the gospel faithfully preached; and not long afterwards, experienced an entire change in his religious views. He entreated his friends to examine the New Testament for themselves; but they derided him, and ridiculed all protestants, saying their religion was invented by Luther and Calvin for the purpose of obtaining wives. He pitied their ignorance, and diligently studied the Testament.

In 1819, he went to write Tamul, in a neighbouring village, in the office of a Dutch magistrate, who was in the habit of daily reading the Testament in his family. Philip thought it would be a good plan, to go in his leisure hours, and read it to the neighbouring heathen. Some listened attentively, but many mocked and derided. When his family heard what he was doing, they thought he had lost his senses, and insisted upon pouring oil upon him to restore his reason. He replied,

"You have lost your senses indeed; but if you will apply to the oil of God's word, which I will give you, you will be cured of your foolishness. By believing in God, and Jesus Christ whom he hath sent, you will obtain salvation." But they would not listen to him. Partly on account of these family trials he continued about a year with Mr. Vanderlynden, who sent a servant one day to call Philip to his office. The servant returned, saying, he was cutting down bushes in the old church, and took no notice of him. Mr. V. went himself, and found it was so, and asked what he was about, but Philip was silent; and Mr. V. repeated the inquiry. He replied, "What am I about here! Why does this christian church lie waste? Why are not the people instructed and warned, who are going on to destruction?" and continued cutting down the bush. From this time it was reported he was deranged, and Mr. V. dismissed him.

Soon after this, he resolved to spend the residue of his days in exhorting men to repent of sin and to obey the gospel of Christ, and entered on his work with apostolic zeal, conforming himself to the most literal construction of the New Testament. The heathen ridiculed him, and the catholics, under pretence of reclaiming him from his errors, punished him with much cruelty. At last his friends, despairing to reform him, carried him by force to Mr. David's church, and left him. When Mr. David was informed of it, he went to him and said, "How is this? what does this mean?" At first he returned no answer, but on hearing the same inquiry repeated, he replied in a tone of keen rebuke, "What does this mean! Are you a servant of Jesus Christ, and do you ask me what this

means?" Read the New Testament, and you will have no occasion to ask this question."

He soon commenced a preaching tour to the most remote parts of the district. At the end of eighteen months he returned, worn down, and seriously ill from a complaint of the lungs, brought on by constant loud preaching, scanty food, and exposure to the weather. Dr. Scudder gave him medicine and advice, and after he left the house, recollecting he needed clothes, he sent his servant after him with a new cloth. Philip told the boy to request the doctor would look at the latter part of the twenty-fifth chapter of Matthew, and he would find his reward. Afterwards, on recovering from cholera, he joyfully accepted an invitation from Mr. Poor to stop with him a few months and study the Old Testament, which he had never seen; he made rapid progress in knowledge, and was a very useful assistant to the mission.

The missionaries derived, indeed, the greatest aid from their native converts, whose zeal dangers were not able to check: they preached and exhorted at the risk of their lives. Numerous wild elephants continually beset their path. A young man, named Perera, did not seem to count his life at all dear to him, but had actually an encounter with an elephant, while on his way to a place where he had appointed to preach. The following is his own account of the scene. "When passing along a narrow crooked path in the jungle, suddenly I came near a very large wild elephant. Well, now I think I must die; but I have a gun, I will fire, but no hope to send him away. But I lift my gun, I pray to the Lord Jesus Christ, and then I shoot. After that I stand like a pillar, and

expect every moment I be under the elephant's feet; but when the smoke of the gun cleared away from my eyes, I was greatly astonished to see the large elephant on his back, and his four legs stand straight up like four pillars among the trees. Immediately my heart praised God, and I think what a great mercy I was going on God's work; therefore he save my life. I now need not fear go any where in the work of my Lord Jesus Christ."

The labours of the missionaries have been greatly facilitated by the government appropriating to their use the old churches and dwelling-houses which had been built by the Portuguese or the Dutch in all the places where they were stationed. A number of these have been repaired, and they present altogether, perhaps, one of the most interesting groups of missionary stations to be found in the heathen world. Having acquired the language of the people, the missionaries established schools as extensively as their means would allow. These were placed on the most efficient footing, and have, at least, one boarding-school attached to each station, where the children are fed and clothed, and are by this means preserved from intercourse with the heathen. These schools have proved great blessings to the country, having already appeared to be nurseries of the best principles. A considerable number of the scholars have been brought under the decisive influence of the religion of the cross, and have been united in christian fellowship. The Spirit of God has been poured out at times on the children of these schools, so as to produce great awakenings, and to excite among them feelings which have led numbers at a time to inquire what they must do to be saved.

Such appearances and efforts have attracted the attention, and, in many cases, aroused the malignant feelings of the heathen. They have, by every means of secret and family influence, as well as by public hostility, opposed the missionaries, and endeavoured to suppress these indications of permanent and substantial good. The missionaries have firmly, and in dependence on Divine support, nobly repelled the assaults by personal intercourse, by preaching, and by writing; and though often placed in painful circumstances, they have been permitted to witness many of the most signal and pleasing triumphs of Him of whom it is declared that "all nations shall call him blessed." The cheering work continues to advance among the native population, and the Lord is continually adding to these infant churches numbers of such as, there is reason to believe, shall be saved.

Mr. Poor says, in a recent communication, "I know not how I can make a more acceptable return to the British and Foreign Bible Society, for the generous aid which they have rendered in furnishing the native inhabitants of this vicinity with the sacred Scriptures, than by a concise statement of facts, relative to the manner in which the fruits of their bounty have been disposed of, so far as I have been permitted to serve as their almoner.

"In the seminary under my more immediate inspection, consisting, at present, of seventy native youths, collected from various parts of the district, a systematic study of the Bible holds a prominent place in the prescribed course of instruction. For a long time, the members of the seminary, many

of whom have passed through the course of their study, and have been regularly dismissed, were necessarily confined, for want of adequate supplies of books, to very small portions of the Scriptures: but, in consequence of the grants made at different times by the parent institution to the Colombo Auxiliary Society, to which we are indebted for their kind attention to our wants, we have gradually received supplies adequate to our necessities; consequently the several classes are enabled to pursue the regular study of the Bible, without interruption; and each individual is furnished, or has the prospect of being furnished, by the time that he finishes his course of study, with the whole of the sacred volume for his private use.

"Besides supplying the want of the seminary, which was the first and most important object, I have sent by these native youths, who statedly visit their friends once a quarter, single copies of the gospels, as presents to their parents or nearest relations, with the particular request that they would carefully peruse those Scriptures; by which they might clearly understand how it happens that missionaries are sent hither, from christian countries, for the gratuitous instruction of their children. The reports, respecting the manner in which these presents were received, have induced me to repeat them; and to give information, that we are ready to furnish any one with the means of perusing the whole of the Scriptures, who wishes for this privilege.

"In connexion with the seminary, there are upward of twenty persons, members of our church, who are employed, at stated seasons, in distributing and reading tracts and small portions of the

Scriptures. These native helpers are furnished with the Scriptures for distribution, in consequence of the liberal grants of the parent society.

"In the prosecution of my labours as a missionary to the heathen, my gratitude to God has been often awakened for the goodly supply of the Scriptures with which I have been furnished for nearly three years past. I am the more affected by this subject, when I contrast our present state, in this respect, with what it was six or eight years ago. I have increasing evidence, from my own observation, that the word of God is to be the grand instrument of converting these degraded idolaters to the worship and service of the living God."

"One tract, containing objections to the budhist system of religion, was printed by the Colombo Auxiliary Religious Tract Society, and has been circulated to a very great extent; and particularly in the south of the island. It has been the means of opening the eyes of hundreds to the nature of budhism. It will enable them clearly to see what little good the most zealous observer of all its prescribed rites is ever likely to obtain by continuing a budhist; at the same time not omitting to notice also the positive falsehoods that are interwoven with the system throughout. The priests, it is said, have met in several places, to the number of twenty or thirty, in order to consider what are the best modes to put it down, and to prevent the evil effects it is likely to have on their craft. Petitions to government have been written by the budhists; but whether they have actually been presented or not, does not appear."

"The sister of our schoolmaster, who died

June 27, 1830," says the Rev. Levi Spaulding, " first came to the station, supporting her brother by one arm, but a short time before his death. I was pleased by her attention to him, as it seemed more than is common among this people. But when he died, he exhorted her to leave idols, and believe on Jesus Christ; and, as his last dying charge, he told her to keep the sabbath, to go to church, and to attend the weekly meetings for women on Friday. With this charge she strictly complied; and though often very infirm and unable to walk far, she was seldom absent. She was uniformly attentive; and from week to week, gave evidence that she gradually understood and profited by what she heard.

" About three months ago she became worse, so as to be unable to come to the station. As her body and strength wasted away, her mind became more clear, and her faith and hope more strong. She often expressed a wish to join the church. About the middle of February, she sent for me, saying, 'I shall not live; I shall soon die: I wish you to baptize me, and give me the sacrament before I die.' Her uniform feelings at that time may be learned from a single expression: when asked if she loved Christ, she replied, 'Yes; He is my trust, my only trust;' and reaching out her withered hands, she added, 'I have laid hold of him, I will not let him go.' When asked if she did not sometimes think of the idols, and feel inclined to trust in heathen gods, she said, 'No! don't want, don't want,' shaking her hands and head in disgust.

" In February, 1831, she was baptized and admitted to the Lord's supper. As she was unable

to come to the church, or even to rise from her mat, we went to her house. Some mats were spread under a tree, and on them were seated a few of the neighbours, most of the boys of the preparatory school, and some of the church members. The old woman was then brought out, and supported in a sitting posture, while we asked her of the hopes she had, and administered to her the ordinances. To all our questions she gave such attention and answers, as showed that her heart was most deeply engaged and interested in what she was doing.

"She gradually wasted away, until she was little more than an animated skeleton; but her mind was filled with the hope and anticipated joy of seeing her Saviour, and of being like him. The last time I called upon her, her mind seemed to be in a very happy state. Before I left, she took hold of her daughter's hand and put it into mine, wishing me to teach her the way to heaven."

Recent intelligence is truly cheering. A religious awakening has been renewed. In reference to Chillalle, a native teacher says, "In former times, when I went there to instruct them, they abused me, and blasphemed the christian religion: if they saw me in the streets they would murmur; when I went to their houses they would drive me away. Now, many call on me to come to their houses, and allow me to converse and pray with them: they gladly read the Scriptures and tracts. The people are not so much afraid of their priests as before."

The missionaries thus appropriately and impressively express their feelings: "Especially do we desire to engage all who love the Lord Jesus Christ in sincerity to pray earnestly and

perseveringly for us, for the little flock already gathered into the fold of Christ; and more especially for the perishing heathen around us, that the Lord would give them ears to hear, and eyes to see, and hearts to understand the gospel. We are more and more deeply convinced by our experience, that without the prayers of christians the heathen will never be converted. Oh! when will the whole christian world practically believe this great truth? Then will the servants of the Lord be strong in the midst of the heathen. Then will they speedily hear the anxious inquiry from multitudes, 'What shall we do to be saved?' Then will they behold them 'flying as a cloud and as doves to their windows;' and then the earth shall speedily be filled with the knowledge and glory of God."

On the recent removal of two of the missionaries from Ceylon to Madura, on the continent, three native converts were selected to accompany them as interpreters and assistants. One of them—a very promising agent, is supported by the Native Evangelical Society of Jaffna, and is virtually a missionary sent by the native converts there to their heathen brethren of the same language on the continent. The district where these three young men are now labouring is new ground, the truths of the gospel not having been preached there before.

More help is greatly needed, and there is a pleasing prospect of its being afforded, by some whose well-tried powers and influence may be most effectively employed. Many settled pastors are seriously thinking of removing to heathen lands, and great advantages are anticipated from the efforts of such labourers. Nor is such a spirit

confined exclusively to them; others have caught the hallowed flame, and even parents are found to rejoice in the devotedness of their offspring to this great cause.

At the last anniversary of the American Board of Missions, on the 18th of May, 1836, Dr. Humphrey made a powerful appeal to christian mothers; he alluded to a lamented missionary who had become a martyr; and he related the following circumstance as exhibiting an instance of a state of feeling which he believed to be becoming more and more common, and by which, were it to become universal, the noblest aims of the Board would be more than sustained. The mother of the martyr was a neighbour of his own; and some time before the news arrived of the catastrophe, she had lost her husband, who died suddenly, and left her in charge of a large family. Scarcely had the widowed parent returned from pouring forth her tears over the grave of her protector and guide, when the heart-thrilling intelligence arrived. It had been brought first to himself, and he had been in consequence requested to bear to her the fearful tidings. "I trembled," said Dr. H., "and as I went, I said to myself, how will this mother, a widow in her weeds, with the tears hardly dry on her cheek from the sudden loss of her husband,—how will she—how can she receive this intelligence? I went, and communicated it in the best way I could. The tears flowed freely, it is true, but oh, what a light shone through those tears! Almost as soon as she was able to say any thing, she exclaimed, 'I bless God, who gave me such a son to go to the heathen, and I never felt so strongly as I do at this moment the desire that some other

of my sons may become missionaries also, and may go and teach the truths of the Bible to those savage men who have drunk the blood of my son.' And now," added the speaker, "can any man doubt that the hand of the Spirit of the Lord is in this work, when feelings like these can be kindled in the bosom of a mother under such circumstances? The patriotism of a Roman matron has been chanted in poetry and song from age to age, but what was it, when compared with such feeling as this, and that too on the first annunciation of the ruthless deed of savages, who had destroyed the first-born son of a widowed mother!"

CHAPTER X.

Ceylon.—Church Missionary Society.—Injury done by the Dutch.—Splendid Procession.—Heathen Ceremonies.—Young Convert.—Beautiful Scenery at Galle.—Completion of a Church at Baddagamme.—Improved State of the People.—The Tooth of Budhu.—Sketch of Samuel, a converted Malabar.—Bishop Heber's Testimony.—Tamul Press at Nellore.—Habitual Superstition of the Cingalese.—Allowance to be made for the unavoidable Ignorance of Adult Heathen.—Trials and Prospects of the Mission.—Distribution of Tracts.—United Efforts of different Communions.

On the arrival of the Church Missionary Society's agents in Ceylon, in 1818, they gave themselves zealously to their appointed work. The Rev. Mr. Mayor first took up his residence at Galle, and afterwards made an excursion up the river Gindra, and explored the villages on its banks, to a distance of about thirty miles, which led to the establishment

of various schools among them. At a short distance from the first village at which he stopped, he found the remains of one of the heathen ceremonies called "a devil's dance." "At these meetings," says he, "which always take place in the night, the devil's priest attends, dressed in a red cloak, and accompanied by several tom-tom beaters. Whilst these men are beating the tom-tom, (a sort of drum,) the priest dances before the people, repeats certain incantations, and receives the offerings of money or provisions made by the surrounding throng. The money he is supposed to carry to a certain spot in the Kandyan country, where the devil is said to reside. Persons who are sick attend these meetings, in hopes of being cured; or if their illness be so severe that they cannot be carried from home, the dance is celebrated at the sick man's house."

At another village, about six miles farther, an elderly man applied to him, requesting him to baptize his child; but, on being seriously questioned respecting his knowledge of the Saviour, and the state of his own heart, he appeared to be lamentably ignorant. "The Dutch," says Mr. Mayor, "have done much injury to the cause of christianity in this island, by disqualifying all persons from inheriting property who have not been baptized. In consequence of this law, every one, whether he worship Budhu or the devil, is anxious to be admitted into the christian church by baptism. And you will be shocked when I tell you, that there is scarcely one of the devil's priests who has not been baptized; scarcely one of those who offer sacrifices to the prince of darkness, or prostrate themselves before the image of Budhu, who has

not his name enrolled among the disciples of Christ!"

Of the heathen in the neighbourhood of Nellore, Mr. Knight observes, "This is one of the strong holds of idolatry; as one of the largest temples in the whole district (in which there are said to be not less than a thousand) is here. There are annual exhibitions, such as are described by Dr. Buchanan in his Researches; and I have myself witnessed the procession of a car, where thousands of deluded worshippers were collected together, to prostrate themselves, and pay their homage to a god which could not save. Their prejudices are at present deeply rooted in favour of their ancient customs and superstitions; and the brahmins, in addition to their prejudices of caste and regard for reputation, have all their temporal interests at stake; for if they once renounced idolatry, they would have no means of support.

"With respect to the Roman catholics, the show and parade of their worship and processions greatly attract the attention of this people, and their pretended power of working miracles is admirably calculated to operate on their weakness and credulity. At their festivals, they are said to effect wonders with the ashes of a deceased saint, and numbers flock to them with their maladies and their offerings, by which their funds and their influence are rapidly increased. Indeed the catholics and gentoos seem to vie with each other, who shall make the most splendid show; while many look on with careless indifference, or are even amused with what they witness."

Soon after his removal to this station, Mr. Knight opened his own house for preaching, and was

occasionally assisted by the Rev. Christian David, of whom Dr. Buchanan makes honourable mention. He also went out into the adjacent villages, and conversed with the people wherever he could find them—in their temples, at their houses, or by the way-side. And, in addition to these exertions, he opened a school for the purpose of instructing boys in reading the holy Scriptures, and had, in a short time, the pleasure of collecting twenty-four pupils, of good capacity, who made pleasing progress in their studies. In the midst of all these exertions, however, the cholera morbus appeared in the district; in consequence of which, his labours were necessarily suspended, the school was broken up, and the state of the natives, under this afflictive visitation, became truly distressing. "The people," says Mr. Knight, "no longer ventured to walk about; the brahmins persuaded them that the devils, which they said were parading the streets, would afflict them with the sickness. The markets and places of public resort were consequently deserted. Numbers of temples were erected in every direction; expensive sacrifices of sheep, fowls, rice, and flowers were offered; and numberless ceremonies and superstitions were resorted to, in order to conciliate the favour of the devil, whom they worship with much dread, or to appease some angry goddess, who they said was displeased with them. Idols were paraded about the streets in grand procession; and piping and drumming were continued at the temples whole nights, for weeks successively; while the crafty brahmins took advantage of the fears and credulity of the people to promote their own interests."

One evening, in returning from Jaffna, he saw,

at a distance, the splendid procession of the idols from the principal temple, attended with canopies, torches, music, &c. The inhabitants of those parts through which the procession was to pass had been employed all day in cleaning and ornamenting their streets; and many scores of valuable plantain trees had been destroyed, to prepare for this idolatrous ceremony. These were stuck up, and formed into booths or arbours at the entrance of every door or gate, and particularly at the corner of the roads. Under each booth was placed an earthen pot, containing water, or cocoa nuts, with herbs and flowers, as an offering to the idols; and the roads, from which every stick and leaf had been carefully swept, were sprinkled to lay the dust. Before the procession passed, the arbours, &c. were well lighted with lamps, and a considerable number of persons attended the ceremony; but, in a few minutes afterwards, the lights were extinguished, and no individual ventured to remain in the streets from the apprehension of meeting the devil.

On another occasion, a person who had done some work for Mr. Knight, came to ask for his money, saying that he wanted to buy rice for the devil. This, it seems, was in consequence of the approach of an annual ceremony, when the deluded heathens endeavour to ascertain their fate for the ensuing year. On this occasion, each person, however poor, contrives to purchase a little rice, which is boiled with much superstitious veneration in an earthen dish, used only for this purpose, and then broken, or laid aside till that day twelvemonth. They profess to discover their destiny by the manner in which the rice first begins to boil. If it boil up freely, they suppose the devil is pleased,

and they expect prosperity; but if otherwise, the most disastrous consequences are anticipated.

Mr. Mayor, in the mean time, had resolved, with the approbation of his brethren, to remove from Galle some miles into the interior, where he might devote himself entirely to the natives. Accordingly, he took up his station at the village of Badagamme, containing about a thousand inhabitants; and, having obtained a tract of land from the government, erected a comfortable house on an eminence, which commanded a delightful prospect of a winding river, a fertile valley, well-cultivated fields, and distant mountains. Here, on the Lord's day, he had sometimes an opportunity of addressing about a hundred children, besides adults; and the latter appeared to be gradually losing their confidence in their heathen superstitions. Some of them, indeed, ingenuously confessed that the doctrines of christianity were more reasonable, and better adapted to the wants of man, than the religion of Budha. The priests, however, were so well convinced that it was their own interest to uphold the ancient system of delusion, that they were almost invariably found to resist every argument adduced in support of the truth.

In August, 1820, some grand ceremonies were performed at a temple in the vicinity of Nellore, where the Rev. Mr. Knight was now labouring without assistance. Three idols, intended to represent a being called Conderswamy and his two wives, were placed on figures larger than life, representing a cow with a human head and breast, a horse, and a ram. These figures were gaudily painted, elevated on poles above the people, and carried round the temple on men's shoulders.

Dancing girls, richly decorated, drummers and pipers, and rows of torches preceded the idols, and immediately before them were four or five figures of the trident, with a flaming light issuing from each prong; and above each image was a white canopy or umbrella. On each side of the road, forming a lane for the procession, were many canopies, flags, peacock's feathers, and various decorations; altogether presenting a very splendid, and, to the ignorant natives, an imposing appearance.

Before the procession began to move, a sacrifice, consisting of some of the fruits of the country, was offered to the idols. A cocoa-nut was then dashed and broken against a stone; the water which it contained was spilled, and the pieces of the broken shell were eagerly seized by those who stood around. A cloth was suspended, to hide from the multitude the ceremony of sacrificing, and only one instrument (a kind of trumpet) was sounded; but as soon as the cloth was removed, and the splendour of the ornaments appeared, a dinning clangour arose, and the hands of the whole multitude were clasped and elevated above their heads, in token of homage to their imaginary gods. Behind the images, about fifteen persons rolled in the dust, all the way they went; probably as an atonement for sin, or in fulfilment of some vow, made by the deluded worshippers in a period of sickness or distress. At the close of the procession, before the images were taken into the temple, sacrifice was again offered; the dancing girls and musicians parading in a large circle round the idols, while the stunning sound of tom-toms, cymbals, and harsh instruments of various kinds, reverberated on all sides. "Such is the scene," says

Mr. Knight, " which, from time to time, attracts thousands of spectators, all of whom believe that what is done is verily pleasing to God."

In February, 1821, the foundation-stone of a church was laid at Badagamme, in the presence of a great concourse of the natives. Mr. Ward, in alluding to this circumstance, observes, " The principal head-man in this part of the district attended. He had before sent a subscription of fifty rix-dollars toward its erection, and a considerable number of the natives, who were present, came forward and subscribed according to their ability. Brother Mayor, Mr. Glenie, the head moodeliar, and myself, addressed the people; and rice, curry, and fruits were provided for all who chose to partake of them. About three hundred and fifty children were present."

About four months after the founding of the church, Mr. Ward was requested, one sabbath day, to visit a young woman on her dying bed. It appears that she had been one of the first pupils in the female school established at Badagamme, and had afterward married and settled at Galle. Finding herself gradually sinking into the arms of death, she did not desire some heathenish ceremony to be performed, as she formerly would have done, but sent for one of the missionaries, and earnestly requested him to pray for her; observing, that she had heard of Jesus Christ at Badagamme, and that she trusted in him alone for the salvation of her soul. Mr. Ward saw her about a quarter of an hour before she bade an everlasting adieu to the things of time and sense; and her dying testimony to the truth was well calculated to cheer his spirits,

and to encourage him in the prosecution of his important labours.

The consistent views and peaceful departure of this young woman form a striking contrast to the blindness and delusion of her unconverted countrymen; of which the following is an affecting instance:—

"A priest," says Mr. Mayor, "came to me, one day, from a temple in the Kandyan territory, wishing to consult me about his health. He had in his hand a thick cane walking-stick, with a large ivory top. I had the curiosity to examine it: and found that the top unscrewed, and that within it there was contrived a little box, in which two small pills had been deposited. Upon inquiry, the priest informed me that these pills were kept in the box as a preservative against the attacks of elephants. I asked how they could possibly operate as a defence against so powerful an animal. Was there any thing peculiar in the smell of the drug, to prevent the elephant's approach; or did it any way hinder the elephant from seeing him on his journey? He replied, that it did not act in this way; but while he walked with this stick, he could pursue his journey through the jungle in safety, and no animal would molest him. In vain did I endeavour to point out the folly of trusting in such delusions, and to convince him that the almighty Creator was the only secure defence on which man could rely. He went away to his temple, a long journey, in full confidence, that though he had to pass through many jungles, no beast would rush out to destroy him, because of the magic of his much-prized wand."

From the beginning of 1822, the labours of the missionaries at Badagamme were considerably increased, in consequence of their having undertaken the superintendence of nearly forty government schools in the districts of Galle and Matura. The field of usefulness, however, which was thus thrown open, may be judged of by the statements of Mr. Ward, who observes, "These schools have been established by government for many years, but have always been inefficient, from want of regular superintendence. They extend over all this and the adjoining districts, and are situated in the most populous villages. Two masters are attached to each school, but many of these, at present, are very ignorant of the christian religion; and we are, therefore, directing our first attention to them, in the hope that they will become the regular channels for conveying religious knowledge, not only to the rising generation, but to the people of their respective villages. These schools will give us access to many thousand natives; they will also increase our influence, and will afford us many more opportunities of preaching the gospel, and of distributing the Scriptures and tracts, than we could have had without them. Were we, indeed, but competently qualified in the languages, and could we but expose ourselves to the sun, we might spend our days, like the first great missionary, the Lord from heaven, in travelling from village to village, preaching the things which concern the kingdom of God."

Mr. Lambrick afterwards removed to Cotta, a large village about six miles from Colombo, containing about four thousand five hundred inhabitants, where he purchased from government a

piece of ground, of about five acres, and erected a dwelling-house and printing office. After residing a short time at this new station, he observes, "Experience has proved it to be a most desirable place for a permanent missionary establishment. It is in the midst of a numerous population; among which schools might be established to an extent sufficient, together with preaching, to fill the hands of two or three missionaries in superintending them. It appears to be as healthy as any part of the island; and is very favourably situated for maintaining a communication with Colombo, both by land and water, while, at the same time, it is sufficiently distant from it, to avoid the evils connected with a large town.

"I have found the people here nominal christians; but they are grossly ignorant of the first truths of christianity, and awfully indifferent about them. But a small proportion come to hear me: among these, however, I am pleased to see some women. On week days I go out among them, and talk to as many as are disposed to listen. The cold assent which they give equally to the most appalling denunciations and the most winning promises, is, I think, more discouraging than violent opposition would be. As an instance of their ignorance, I would mention, that, one day, on asking a man of what religion he was, he replied, 'Budha's.' 'So then,' I said, 'you are not a christian?' 'O yes, to be sure,' he rejoined, 'I am a christian; and of the reformed protestant too.' Now what this man, with unusual simplicity declared, is, I believe, a true description of the great mass of the people around us; they are budhists in belief, but politically christians."

In the beginning of October, the annual meeting of the labourers in the Ceylon mission was held at Badagamme. Referring to it, Mr. Knight thus speaks of the station in which he had the pleasure of meeting and conferring with his devoted coadjutors: "On our arrival at Galle, we were highly delighted with the beautiful scenery of the place, but more especially with that of Badagamme; the rich verdure which every where meets the eye; the fine fresh-water river, on which are frequently seen the Cingalese, with their little canoes, carrying their commodities to the market of Galle, or returning with supplies for their families; the extensive and commanding prospects; the distant mountains; and almost every other natural object, calculated to gratify the sight and charm the imagination. After passing four years in the sultry plains of Jaffna, the contrast was so great, that I almost seemed to be transported into an earthly paradise. But to see the children of the schools and their parents walking along the distant roads, and ascending the hill, on the sabbath-day, to attend the worship of God, is calculated to impress the mind of a christian with more sublime and delightful thoughts: and it may be confidently hoped, that these highly-favoured people will, ere long, ascend to the house of God with hearts filled with love to that Saviour, of whom they have, indeed, heretofore sometimes heard, and into whose most holy faith most of them have been baptized, but of whom they have hitherto been, for the most part, altogether ignorant."

The church of Badagamme was, at this time, nearly completed, and its tower excited much notice, as an object of this kind had never previously

been seen in the island. The church itself is a substantial structure, eighty-four feet by forty-three, and the interior is well adapted for the accommodation of a large congregation. "This," says Mr. Mayor, "is the first church which has ever been erected in the interior of this island, for the sole benefit of the Cingalese; and it will remain, I doubt not, a monument to future ages of the day when the Sun of righteousness first arose upon this benighted village, and of that compassion with which the Saviour has inspired British christians toward the deluded natives of Ceylon.

"While we were engaged in laying the foundation of this earthly temple, it was our endeavour also to lay the foundation of a spiritual one; and we cannot but hope that the numerous labourers who received, for many months, daily instruction in the things belonging to the kingdom of God, have felt those convictions of the truth of our holy religion, which will be as permanent in their effects on the population around us, as the edifice which they have been employed to erect. We daily explained to them a portion of Scripture, and prayed with them, before they commenced their work; so that a general knowledge of the truths of the gospel has been diffused among them; and we do not hesitate to say, that their confidence in budhism, if not entirely destroyed, is much shaken."

As to the ministration of the gospel in the vicinity of Badagamme, the same missionary communicates the following interesting particulars:

"We go out among the people daily, and collect a congregation in the following manner: We send a messenger to the most respectable native residing near other inhabitants, and tell him that

we intend to come and preach at his house in the afternoon, or on the morrow, as it may be; and request him to give notice to his neighbours, and collect them together. If it be not convenient for him to receive us at the time appointed, he will request us to come on another day. At the appointed time we set out; and on approaching within a reasonable distance, we begin to look round the fields, to see if there be any persons at labour, whom we may invite to come and hear us. Sometimes we meet with a group of women, weeding the paddy fields; and, after pleading some excuse, they generally yield to our importunities, and go forth to hear the preaching of the word. The men who are working with the hoe sometimes tell us, that listening to our discourses will not supply them with food; but it seldom happens that they ultimately refuse to accompany us. Formerly, they would run and hide themselves, when they saw us coming toward them, or, if they promised to come, they would remain behind; but they now seem less unwilling to hear than they were; and seldom turn back, when we have persuaded them to set out. They put their hoes across their shoulders; and, unconscious of the advantage which they may hereafter receive from their compliance, they proceed, from a feeling of respect and attachment to us, to hear the sound of the gospel. Beside gathering them thus from the fields and ways, we call at their houses, and persuade as many as are at home, and able to go out, to attend also.

"When we are arrived at the house, we find mats laid on the ground, beneath the shade of the trees, in a sort of court, where the people sit down, the women distinct from the men; and on these

occasions, we have sometimes a hundred, and seldom fewer than thirty hearers. They listen with much attention, and are very orderly in their conduct. Indeed, we know not that there is an individual near us, from the highest to the lowest, who would not receive us gladly, and allow of the people assembling about his house to hear the word of God; not that they have renounced budhism, or the worship of devils; their eyes are not yet open to discern the sin and folly of their former vain superstitions and idolatry; but they have a sort of respect for religious ceremonies, and, while they believe our religion to be a good one, they still regard their own as good also."

The Rev. T. Browning, at Kandy, thus writes, in a recent communication:—

"This place is now crowded with people, assembled from almost all parts of the country to make offerings to the relic of a tooth of Budha, which is kept in the principal temple in Kandy. Great preparations have been making for the last fortnight in erecting temporary buildings for the public exhibition of the relic. The sacred tooth has many times been shown privately at the temple to European gentlemen and ladies, who wished to see an article that is held in such profound veneration by the Cingalese; and I have been informed, by those who have seen it, that it is a small piece of ivory or bone, inclosed in several cases of gold, and beautifully ornamented with jewels, more resembling the tooth of a boar than that of a human being. I have never gratified my curiosity by looking at it, as I have always been afraid that such curiosity might be understood by the natives as a respect shown to their relic. A public offering to

it, like the present, is said not to have taken place for the last fifty years. The exhibition of the tooth, and the processions connected with it, and the receiving of offerings to it, commenced to-day, and are to be continued for the two following days. Several thousand persons have already assembled on the occasion, and ten thousand lamps were ordered to be provided to illumine the temporary buildings. O that God would, in infinite mercy, enlighten the minds of these deluded people, and show them the vanity and sin of idolatry!"

Mr. Browning adds, "I was grieved, while standing at my gate the day before yesterday, to see a crowd of men and women, whose dress indicated that they came from the maritime provinces, going to pay their adorations at the temple not far from our house. Among these were some aged persons, whose silver locks showed that many years had passed over their heads, and that they were fast approaching an awful eternity." Awful as delusion always is, it is peculiarly so in such circumstances as these.

The following narrative was furnished by a missionary at Nellore, concerning a young convert named Samuel, who was one of the first-fruits of their labours.

"Samuel was born in a village in the district of Jaffna, about the year 1794. The early part of his life appears not to have been remarkable. His natural disposition was quick and impetuous; and this, probably, from his youth, exposed him more to temptation, and afforded more frequent occasion for the exhibition of the evils inherent in human nature. His intellectual powers were good; his intelligence and understanding being of a superior

order to the generality of those in similar circumstances of life. His caste was of the lower kind; but his father was head-man or petty chief of part of the tribe, and had some skill as a native doctor. Samuel, though a horse-keeper, from his general knowledge of that animal, his acquaintance with its diseases, and his skill in its treatment, may be ranked among the first of that class. He could read with tolerable ease, and usually wrote a part of the sermon which he heard preached.

"From his youth, to the time of his being employed at Nellore, he discovered largely the enmities of the natural heart to divine things, and a pre-eminence in idolatrous pursuits. He had lived ten years with the collector of Jaffna, and, during that time, had received some instruction from the Rev. C. David; but his mind seems to have been exasperated rather than softened by these means, and he continued the leader, among his relations and neighbours, of devil worship, riotous sinful amusements, and the performance of idolatrous ceremonies and sacrifices.

"During this unprofitable and sinful period of his life, besides his customary gifts to the pandarams of the temple, when calling at his house, and the frequent practice of incantations to appease the anger of evil deities, he often made vows at a temple of Pulliar, (Ganesa,) which he attended, performing poojah, a ceremony including the gift of rice and fruits to many brahmins and pandarams. On one occasion, when one of his children was ill, he performed a mothakam, the ceremony of presenting to the temple the gift of a cake made of silver: on another, he assisted in building a flight of steps leading down to a tank near the temple

which he frequented, by giving money and bringing stones from a distance, and in other ways personally aiding. To the same temple he also gave a cow; and, at the request of the temple-attendants, who pleaded poverty, he himself kept it, giving them its daily milk. This continued till his profession of christianity, which immediately put a stop to their unlawful gains; and he received the milk of his cow for his family with thanksgiving to God.

"As a mark of his anxiety to secure the favour of some deity, he, at another season, in order to obtain health for his children, had recourse to a large roman catholic church at Kealy, about twenty miles from Jaffna, which is greatly celebrated for its alleged miraculous gift of health to its votaries. To the priest of this church he presented a small silver sword and shield, as an offering to St. James, the tutelar saint, of whom there is an image placed on the church, sitting on horseback, armed with those instruments. From these and similar actions, Samuel, like many thousands of his poor deluded countrymen, thought himself rich, and increased in goods, and having need of nothing. But how great the contrast, when the Lord was pleased to open the eyes of his understanding, and impart to him, as it were, an additional sense; and when he felt himself to be a debtor of a thousand talents, with nothing to pay!

"On his first coming to Nellore, we had considerable difficulty with him on account of his heathen views, his attachment to caste, and his aversion to the doctrines of the gospel. When earnestly addressed on the state of his soul, he discovered great unwillingness to hear; and when we persevered, however affectionately, he became angry.

After he had become a subject of Divine grace, he sensibly felt and acknowledged his guilt in this respect; and begged forgiveness of some of the teachers, to whom he had at times unkindly or hastily replied. He was certainly, at that period, an exceedingly unpromising character, and might have been considered as the most unlikely at the station to be brought into the kingdom of God. But with the Lord all things are possible; and, not unfrequently, to the thoughts and views of men, order is reversed, the last becomes first, and the first last. Thus, indeed, to poor Samuel did he wonderfully manifest his long-suffering and grace, as an example for the encouragement of many others.

"After hearing for some time the blessed truths of christianity, and becoming increasingly dissatisfied with heathenism, it was not without much inquiry and examination, and many conflicts and struggles, that he cast aside its lying vanities, and embraced the blessed hope of the gospel. As a mark also of his sincerity, on his becoming a christian, he had frequent conversations with the gooroo, or chief at the temple which he previously attended, showing him the folly and sin of heathen customs, and exhorting him to leave them for the great salvation of God.

"From his previous habits, as thus described, and the natural energy of his character, as his mind gradually opened to the truths of christianity, and he took upon him its profession, the transformation of his character and conduct appeared the more manifest and wondrous. It was to all who observed him, and to none more so than to his immediate friends and neighbours, an evident

change from darkness to light, and from the power of Satan unto God. He entered on a new state of existence; he lived in a new world; old things had passed away; behold, all things had become new.

"On the 12th of March, 1826, he was baptized; and immediately afterwards dedicated himself to the Lord, at his holy table. From that time his advance in the divine life, like the morning sun, became clearer and stronger: he might be read and known of all men as an epistle of the Saviour. He searched the Scriptures daily, with diligence, prayer, and earnest concern to be taught of God and guided into all truth. When holding religious conversation with him, I have frequently been much surprised at his attainments in scriptural knowledge in so short a time; and the general correctness of his views, in doctrinal experience and practice, led me to exclaim, 'Whence had this man all this knowledge?' During the three years of his christian pilgrimage, a considerable portion of his time was daily passed in reading, meditation, and prayer. He felt the promises of the gospel were made to character, and he was diligent in business; I trusted to him more than to any other servant, and never had occasion to regret it. He was fervent in spirit also, serving the Lord. When his work was performed, he was to be seen with the sacred Scriptures or a tract in his hand, reading to others or by himself.

"As an example of his fervent continuance in prayer, it may be noticed, that on the sabbath evening it is customary for the pious at the station to assemble together, and conclude the day in mutual exhortation and devotion; this was called a

Samuel's meeting, from the circumstance of his presiding at it, and himself generally concluding with prayer; it commences about seven o'clock, and continues during the time the mission families are met together for a similar purpose. It was not often that the meeting was broken up without notice, which I gave by ringing a small bell about nine o'clock, when Samuel immediately began the concluding prayer. I have returned at half-past nine, and found him still earnestly pleading with the God of Jacob not to let them go without a blessing: and frequently for ten minutes after he has continued his supplications.

"Some few instances of his strict integrity and conscientiousness have also come to our notice. At one time, when returning with articles purchased from the bazaar, the road from which passed near his house, his wife, who saw some ripe plantains in the basket, took one of them to give to her child. Samuel seeing it, obliged her to return it again to the basket, asking her how she came to take what was not her own; saying, 'If my children want fruit, I must buy it for them;' and he immediately gave money for that purpose. At another time, when sent to pay the butcher, some little allowance was made him from the bill, in order to induce him to purchase there again; but this he brought to his mistress, saying it was not his, but her money. Similar instances might be noticed, showing a state of moral feeling and conscientious integrity very rare with native christians.

"In one case, when I had occasion to administer the sacrament of the Lord's supper at a distance from the station, Samuel being with me, and knowing his habitually prepared and devotional state of

mind, I told him, a few hours previous, that I had no objection to his joining in commemorating the Saviour's love, if he desired to do so. In reply, he said he hoped I would not be offended at his declining it; but he considered it his duty to have more time to examine himself, and to meditate on the wondrous deeds of the Redeemer, in dying for him, before he came to his table.

"At the weekly meeting of the communicants, when mention was made of the shortness of time, and the necessity of activity in the Lord's service, he invariably entered into such subjects with much feeling and impression of mind.

"A few weeks before his death he appears to have had something of a presentiment that danger or death was near; having mentioned to some at the station, with forebodings of solemnity, though free from fears, the solitariness of his nightly walk from the station to his own house.

"The Sunday previous to his death was the festival of the heathens' new year; at which season they give themselves up, for many days, to play and amusement. Some little time before his proceeding into the village, as usual, to distribute tracts and read with the people, one said to him, he would meet with difficulties in going, and that it was not a good time to gain the people's attention. He replied, 'If I go in prayer and a proper spirit, I may find some poor soul away from the multitude, and God can prepare his mind to hear;' and it appears that the presence and blessing of the Lord did on that day especially attend him. After vainly attempting to gain a hearing with two parties, he arrested the attention of a third; who, at the conclusion of his reading and addressing

them, all left their amusements, and severally returned to their homes: one man of the number discovered considerable concern at what he had heard.

"The following Monday was the native monthly missionary prayer-meeting. Our catechist, Philip, in turn, gave the address from Eph. v. 14, 'Awake, thou that sleepest,' &c.: the text had also been preached from a short time before. Samuel, in his turn, rose to speak with more than usual animation. He began by noticing the importance of the subject to them, saying that, though he had heard much respecting it, it was still new to him; and he continued to speak for a considerable time with so much freedom and earnestness, that, to use one of the teachers' expressions on it, it seemed that all fear was gone from him.

"But we come to the more painful part—his unexpected removal from us. He was returning from the station to his house, on Wednesday evening: my house-servant, Lopu, was fortunately with him. It being moon-light, they, in order to save a little distance, went part of the way by a foot-path. Samuel walking first, engaged in conversation, and was expressing his fears respecting the state of mind of one of the other servants at the station, and his grief that, with so many privileges, he should not be careful for his soul; when, on coming to a part of the path which was narrow, and confined on each side by a little earth bank, a small spot also crossing the road overgrown with grass and weeds, Samuel, stepping on a part of this spot, trod on a snake. It immediately coiled itself round his leg; but, in his quickness, he shook it off without danger, and hastily ran forward a few paces till he supposed himself free from the reptile, and

then, stopping, he turned round to look for Lopu; when, strange to relate, the snake, most probably from the narrowness of the path, had taken the same course, and on his stopping, was at his feet: it instantly coiled round the other leg, and gave the fatal bite.

" His companion, who was behind, says that he had a distinct view of the snake, and that it was a large one of the beaver tribe, the most dangerous species. Samuel's mind was collected: he immediately gave Lopu directions respecting his wife and children, in case of the approach of insensibility and death; and he expressed himself as feeling prepared and happy in the prospect of being called to another world. They returned a short distance to the house of a native doctor, where what was said to be an antidote to the bite was administered to him, and with the help of Lopu he reached his house; but, feeling the effects of the poison extending over him, and fearing that his heathen relations would proceed to use ceremonies and incantations for his recovery, he almost immediately determined on going to the house of the government schoolmaster and catechist, a pious man, and who has some skill in cases of the kind: with the assistance of Lopu he proceeded, and was enabled to reach the catechist's house.

" I insert here the translation of a letter sent to me the following day by the catechist, detailing, in his own words, the account of Samuel's coming to him.

" 'This letter is to show, that in 1829, the 5th of April, in the night, after nine o'clock, I having retired to bed, Samuel, and a young man named Lopu, came and knocked at my door, and

informed me that a snake had bitten Samuel on his leg. Immediately I arose; and having prepared a medicine, I gave it him to drink. He seemed to have strong possessions of good thoughts and pious feelings; but when I perceived that the effect of the poison and also perspiration and pain of body were beyond measure increasing, I, without a moment's delay, prepared the medicines proper to remedy the symptoms of the bite, and was watching over him. While thus engaged, one of my relations, Anthropulle, who is also a doctor, came to my help, and we were both actively employed in attending Samuel. About half-past ten Samuel's brother came, bringing with him a doctor who pretends to perform cures of the bite of a snake by external means, such as beating the leaves of the margosa-tree on the patient, repeating certain muntherums, incantations, &c. He stood for some time at the door, but afterwards entered, and urged Samuel's going with him, that he might be under the care of the doctor whom he had brought.

"'I requested the doctor to come in, and found that they had brought a large quantity of margosa leaves, in order to perform the ceremonies; which when Samuel saw, he immediately spoke, saying they were not necessary, and that they could have no power or efficacy to do good; and he added, that he would not allow them to exercise any heathenish practice, although he should die of his affliction; for it would be much better for him to die, than to bring a hinderance or bad faith to the minds of those around him, by yielding to their persuasions; and he said also to those around, "O people, believe not in such things, for in them is no good." He then put his bitten leg behind a pillar, refusing

to let them see it, or to exercise any ceremony over him. He moreover said to me, "It was my desire in coming to you, for you to do your utmost for both my temporal and spiritual good, and that I might be free from all heathen ceremonies and practices; therefore I shall take your medicines, and not others, and beg you also to advise my friends not to perform any ceremonies on my account." Saying thus, he resisted all the attempts of the doctor brought by his brother. Then I said to them, "You see Samuel is strong in his faith: it is not right, therefore, to oppose his wishes." His brother still, however, persisted in his attempt to remove him, which I for a long time opposed. But Samuel gradually became weaker, from the powerful operation of the medicine, and the increasing effects of the poison; yet, while thus decaying in body, his faith and piety were more strong. His wife coming near and weeping, he said, "Don't be in grief for me. Take the children, and you with them walk in the true christian way: follow not the heathen; and thus doing, God will take care of you;" and he then exhorted her with tears. About twelve or one o'clock the poison affected his head. Medicine was then applied to his nostrils and eyes, and he suffered greatly. His relations continued consulting together how they might take him away to their house. I still entertained hopes of his recovery; but at day-break, Samuel himself not being sensible, they, contrary to my wishes, forcibly took him away. I declare, as long as sensible he resisted every appearance of heathenism. Indeed, there is no doubt but Samuel was a true christian.

"'This I have briefly written for the information of the Rev. William Adley.

(Signed) "'JOHN PULLE.'"

"Early on Thursday morning," said Mr. Adley, "Lopu, who had remained with him during the night, returned to the station, and came to me with the painful intelligence, stating, that Samuel, in his way home the preceding evening, had been bitten by a snake, was in much pain, insensible, and speechless. I soon proceeded, with mixed feelings of grief and hope, to his dwelling. On reaching his house, I found him a little recovered. He was sensible, and able to speak; had been expressing his desires to see me; and on hearing my voice, there was some effort of returning energies. On my inquiring of the state of his mind, he said, with a twice-repeated expression, that he was happy; and spoke of his trust in the Lord Jesus, and the consolation which he felt within. He expressed his confidence that he was going to heaven, and his concern that those around him, and others, might follow him. He had, he said, before spoken his mind, and they would tell me; and concluded by saying, he knew that he was not in the hands of man, but of God, and he would do all things well.

"It was manifestly too late to use any effectual means to stay the progress of the poison: my only hope was in drawing it to the surface, by promoting perspiration, &c. The native doctor called by his friends was attending him, and expressed himself confident of his recovery: I had, however, but faint hopes of his long surviving. I spoke to them on the use of means in dependence on God for his blessing; and Samuel having expressed a wish to

hear prayer, we knelt down, and pleaded in his behalf; much desiring, if it were the Lord's will, that he might be spared and restored, but willing to resign him wholly to the Lord. Leaving two or three of the school youths with him, that I might be informed if any material change should take place, I returned home. He continued through the day with but little variation; was able to hear the Scriptures read, and prayer offered, in which he seemed to delight, occasionally making a suitable remark, mentioning his happiness, and exhorting those around to follow him to heaven.

"In the afternoon I again went, with Mrs. Adley, to his house: he appeared but little altered, and I felt somewhat encouraged to hope for his recovery. His attendants said that he was better, and that the symptoms were favourable. On questioning him, however, my hopes were very faint that he would survive much beyond the twenty-four hours from the time of his being bitten. He had himself no expectation of life; and, through grace and mercy, he appeared fully prepared for the great change. His mind was tranquil and happy. He had done with the things below. He exhorted his wife not to listen to her heathen friends, nor on any account to turn aside from following him, as she hoped to meet him in heaven; and his children he committed to my care. Being again asked if he had any thing further to say to me, he replied, that he had much to say but was not able. He had, he said, strong faith in God, and knew he should soon be with him. He expressed his gratitude for all the instruction he had received, and the knowledge which he had obtained of the gospel; and again declared his joy

in the light and comfort it spread around him in the time of trial and death.

"Having provided for his being properly attended and watched through the night, I again left him, in the painful prospect of his speedy dissolution. Knowing that, through grace, he had been made wise, and that his chief desire had been to turn many to righteousness, I could not but rejoice in the assured hope that he was about to 'shine as the sun in the firmament, and as the stars for ever and ever.'

"He soon after grew more feeble, and death gradually approached; he continued till about eleven o'clock, when he peacefully fell asleep in the Lord Jesus. A short time before his death, he again called for his father, wife, and other relatives, repeated his exhortations, and expressed himself as being happy.

"The heathen attending him had, through the day, made observations on the change that had taken place in his whole life, when he professed christianity; and on the consistency and stedfastness of his walk, and his conduct in this trial, so different from what it would formerly have been. The expression of happiness throughout his affliction, with the peaceful manner of his death, seemed much to affect them, and they expressed themselves as having seen a new sight upon the earth. One young man was especially affected. Samuel's father said, 'Before, he was a devil; but after he had given himself to Christ, he put all evil away.' His wife expressed a wish that her death might be like his.

"Thus has fallen a great man in our little Israel. I have suffered a heavy loss in him, as a faithful

and active domestic ; and the station a still heavier, in the warnings, prayers, and examples of a consistent, devoted christian, ever zealously affected toward all that was good."

"Christianity has made," says bishop Heber, "perhaps a greater progress in this island than in all India besides. The Dutch, while they governed the country, took great pains to spread it; and the black preachers whom they left behind, and who are still paid by the English government, show a very great reverence for our Common Prayer, which is translated into their language, and a strong desire to be admitted members of the church of England. One excellent man, named Christian David, I ordained last year in Calcutta, and there are several more in training. There are also some very meritorious missionaries in the island; two of whom have got together a very respectable congregation of natives, as well as a large school, and a pretty church, which I consecrated last Sunday, in one of the wildest and most beautiful situations that I ever saw. The effects of these exertions have been very happy, both among the Roman catholic descendants of the Portuguese, and the heathen. Still little, very little is done, in comparison with all which there is to do."

Of the Tamul press at Nellore, the missionaries say, in 1830—

"One printing press has been kept in active employment most of the year, on account of the Jaffna Tract Society, the American missionaries, and our own society : the number of tracts printed for the Tract Society, as appears from their last report, is 34,947 ; of tracts and catechisms for our American brethren, 6,490 ; and 3,650 copies of

some of the same works for ourselves; making a total of 45,087 copies, or 629,862 pages printed during the year.

"Very inadequate, as yet, are the works, either of a religious or literary character, printed for the district. A taste for reading in books of both classes is rapidly forming, especially among the rising generation, which it is regarded as very important to promote. It is the anxious desire of our missionary friends to direct the youths of their charge in the pursuit of useful knowledge; and for this purpose to provide them, as they may be able, with supplies of suitable books in the native language; while the committee of the Tract Society are as desirous to furnish the different classes of the reading population with adequate supplies of religious tracts; in attempting which, the liberal bounty of the Religious Tract Society in London, by annual grants of printing paper, greatly aids and encourages them. A full supply of work, therefore, should adequate funds be obtained for these purposes, may confidently be relied on; and great hopes may be entertained, with the Divine blessing, that, by means of the press, a great moral change will eventually be effected.

"The district has, for the last two or three years, been largely supplied with parts of the sacred volume in the native language, by the bounty of the British and Foreign Bible Society, through the medium of the Jaffna Branch Society; and with religious tracts, through the means of the Jaffna Tract Society. The tracts are, for the most part, printed at Nellore. Of these Scriptures and tracts, divisions are from time to time made among the members of the respective societies: we have our shares,

in proportion to the contributions which we make. From these, and from the additional numbers of some of the tracts printed for our own use, we have been enabled, through the year, to supply our schools, and to make liberal distributions among the people in the villages around us; and considerable supplies have been sent to be distributed in places more remote."

As to the result of these distributions, the missionaries say:—

"By the publications of the Tract Society, heathenism has received a shock during the year, the effects of which will, it may be hoped, soon be more apparent. The adherents of the system are driven to adopt many different expedients: some, by the exposures which have been made of their sacred mysteries, are greatly enraged, and utter sad imprecations on the unknown informants, who, if they were known, would probably be severely treated: others, influenced by similar feelings, positively assert that the incantations of which we have obtained information are not genuine, and that we have been imposed on: while a great number admit that they are genuine, but, ashamed at the disclosure, and wishing to avoid disgrace, disavow all confidence in them, or profess to have discontinued the use of them."

Mr. Selkirk states it as his conviction, that there is a growing indifference among the Cingalese to idolatry. "In the month of May," he says, "there is always a great festival at the budhist temple at Cotta. I went to it this year, as I have been in the habit of doing every year since I came. If I may judge from what I saw, I should say that budhism is not flourishing here. The banna madua, a temporary

building erected for the purpose of reading Budha's book in, was very much inferior, in point of ornament, to what it was last year, and the number of worshippers was by no means so great as I have seen in former years. I would not, however, have you infer from this that the people are less firmly attached to their idols, or less under the dominion of the evil spirit, than formerly; for I believe that there is very little difference in this respect. All that I wish you to infer, is, that it is my opinion that the Cingalese people, at least those around us, are beginning to be more indifferent to the pomp of their idolatry than before. It is impossible for any people to hear the doctrines of christianity either as frequently or as faithfully preached, as hundreds and thousands of these people now hear them, and remain as much in love with their former superstitions as they were."

How thick that darkness is, in which at present this people is buried, may be seen from Mr. Selkirk's statement of the habitual superstition of the Cingalese. "Nothing can exceed the strength of those superstitious ideas which the people in general in this country have conceived; and the influence which they have upon their actions is amazing. If they intend to set out on a journey, and hear a lizard chirp, or see what they think a strange sight, they do not start that day. If a person takes medicine, he will only take it on some particular day of the week, which he considers a 'lucky day.' If they hear a dog howling which is not bound, it portends evil to them or their family; and they live in constant dread for some time after, till either some event happens which they can accommodate to the omen, or till it is

driven out of the recollection by something of more recent occurrence. Toward the conclusion of the year they tie a strip of a cocoa-nut-leaf round many trees in their gardens: on the eve of the new year, they call the priest, and with some ceremony loose them; and begin, at the commencement of the new year, to use the fruits which grow on those trees; with many other things equally absurd. I should not think of putting them down here, but as they show to what trifling things the influence of their superstitious notions extend, and how great that influence is upon their actions. Moreover, they have, every one, some connexion with, and spring out of the religion prevalent in the country; and which most of them, though they say to us that they believe ours, still regard with much reverence; and which they are taught to regard, not only by the priests, but by their subordinate agents. Thus it is that false ideas which would be banished, especially from the minds of the young, are nourished and cherished by the influence of those whom their parents teach them it is their duty to respect and obey; and thus it is, too, that error is propagated from generation to generation. Truth, however, will at last prevail."

In another communication, Mr. S. gives an instance of the grossness of their superstition. "Having often heard of a ceremony which is now taking place in this village, Cotta, as well as in many others round, I went this evening to see it. The ceremony is called 'dragging the horns.' A place in the jungle is cleared, in the middle of which a deep hole is dug. In this hole is put a cocoa-nut tree which has been dug up for the

purpose, having its root upward. The people of the village divide themselves into two parties, called the upper party and the lower party; and each party has a large branch of a tree, with the bark peeled off, notched in the middle, and having another small piece of wood, very strong, bound very tight to it, so as to resemble a horn or hook. When they have linked the two horns together, they are fastened to the cocoa-nut tree with very strong ropes, or, what is frequently here used instead, very hard and tough creeping plants which grow in the jungles; and each party pulls with all its strength, at the same time making a tremendous noise, till one of the horns break. The broken horn is put into a little shed on one side, covered with cloth, and having a small lamp burning near it. The other horn, carefully covered with clean cloth, is carried in procession on a man's shoulder, together with the ropes with which it was bound when it obtained the victory. They carry it round the cocoa-nut tree a dozen times, more or less, under a canopy supported by four men. After this they stop at a tree, in the midst or on a low branch of which is placed a cocoa-nut shell, used as a lamp; and, placing the victorious, that is, the unbroken, horn in it, they repeat some verses in Cingalese, the object of which is to invoke Patterre Deviyo to take away the 'great sickness' which is now prevalent among them; namely, the small-pox. Having finished the verses, they actually worship the horn, with faces as devout, and with hands clasped and raised up to their foreheads, in the same manner as if they were actually worshipping Budha himself. Is not this stupid idolatry? This, however, is not the end. They continue, after-

ward, to go in procession round the stump of the cocoa-nut tree as before, dancing and singing, and blowing the conques, and beating the tom-toms: and, to finish this piece of folly, the conquered party, that is, the party whose horn was broken, sit down on the ground; and, being separated from the other by a rope, suffer themselves to be abused and reviled in the most shameful manner by the conquerors, for an hour or more, as their inclination may be. This abuse, however, consists merely in words; which words are spoken, or rather sung, by the head of the party, all the rest joining in by way of chorus."

In reference to an aged man, who discovered much concern for the safety of his soul, though ignorant of many things important to be known, Mr. Trimnell, of Badagamme, offers some judicious remarks on the allowance to be made for the unavoidable ignorance of adult heathen. "In this country we cannot expect in any, especially in those who have become old before they begin to think or to have any feeling of their sin and danger, that knowledge which we should expect to find in every adult applying for baptism in a christian country. Here the people have not only much to learn, which almost every one in a christian land learns, I might say, imperceptibly, from his infancy; but they have also a vast system of error to throw off, which, from their having been brought up in it, appears perfectly natural to them, and has a strong root in them. We, though accustomed to think and reflect, and search after knowledge, find it very difficult to form very correct ideas of budhism, and of the various superstitions practised by the natives. I should much doubt if there is a

Cingalese youth of sixteen years of age who has not a better knowledge of the superstitions and ceremonies of the natives, than any European of the greatest research and longest residence in the country; if, then, we continue ignorant of things which we endeavour to become acquainted with, and which are very familiar to them, no wonder that we find, even in those among them who have some sense of their sin and danger, much ignorance of some things which we should expect that all in christian countries would be well acquainted with. We do not overlook the teaching influence of the Holy Spirit; but we do not now expect that He will make any miraculous revelation of Divine things to any, but enable them to understand the things already revealed; and those who have been acquainted with many of these things from their infancy, though they may not have felt the power of them, have less to learn than those who never before heard of them. Sincerity of heart, conviction of sin, and a professed, and, as far as we can learn, sincere dependence on the atonement of Christ, and a consistent walk, are the things which I conceive to be necessary and sufficient to qualify an adult to be received into the church by baptism."

Mr. Adley, of Nellore, gives the following estimate of the trials and prospects of the mission. "From our efforts in the schools, and from the distribution of tracts, we have large hopes; but dare not tell all, either of our hopes or our fears. We do, indeed, expect great things; but possibly, through the course of our own labour, must be content with small things, and thankful that such a day is granted to us. We may, indeed, rejoice

that the schoolmaster is abroad in heathen lands, exerting a Bible and a missionary influence in a vast sphere. Intellect has its marches, even in Ceylon; and, blessed be God! the march of religion, though slowly, is, we doubt not, gradually advancing with it.

"Some there are still, and near to us, who put forth the inquiries of, 'What is the good of all this missionary effort?' 'Why all this instruction of the heathen?' 'Why this expenditure of treasure and labour?' 'Why all this waste of precious ointment?' The causes of such inquiries are known to the Lord; who, according to his pleasure, owns and blesses the efforts of his servants, as a good work done to himself; and who, in the last great day, will declare their motives, and show the wise accomplishment of his own gracious plans. Notwithstanding these things, and the gross darkness and idolatry surrounding us, the observant christian can perceive an under current, impelled by Divine power, and producing a spreading change, favourable to the Redeemer's cause, in the minds and feelings of men; so that, in many cases, the missionary can now do with ease what, eight or ten years back, would have been a thing almost impossible to be done.

"We would not, on the other hand, withhold our discouragements: they are not, indeed, such as to weaken our faith as it respects the fulfilment of all the Divine promises, or to lessen our expectations of the hastening and speedy approach of the joyful days of the Son of man, or to destroy our confidence that these realms of pagan darkness, in which we dwell, shall be filled with the light and

glory of the knowledge of the Lord, yea, even as the waters cover the sea.

"In the midst of the enemy's camp we witness his daily-increasing weakness; behold one stronghold fall after another; and anticipate his assured and final overthrow: still we have our trials from within and without.

"We have trials from our own hearts: missionaries, alas! are still but men with sinful bodies; and the man of sin has too much influence with us, if not dominion over us, and would destroy both our usefulness and peace. Though small the affairs of the church, they are not without being weighty; we have trials with some of the communicants; many fears with respect to those who desire admission to the sacraments; and much care in the performance of our duties. We have the painful trial of beholding so few who believe our report, and to whom the arm of the Lord is revealed; that so few of our neighbours can be prevailed on to come up to the house of the Lord, is a trial over which we have to mourn in common with our missionary brethren; with the exception of those who are in some measure dependent upon us or connected with us, but few comparatively are our stated hearers; and the greater number of those who have statedly attended the preaching of the gospel for six, eight, ten, or more years, still remain as insensible to its power and blessedness as the mats on which they sit, or the walls of the church in which they are assembled to hear its precious and life-giving truths. But the increase is, we know, of the Lord, whether in England or in India. Let Jehovah but give the word, and great

shall be the numbers, both of the preachers and hearers. Let but the Lord pour out his Holy Spirit, and one sermon shall bring three thousand souls as humble supplicants for mercy at his throne of grace; yea, nations shall be born in a day, and millions of those who were the children of wrath at once be converted into heirs of glory."

"I have lately," says a missionary, "taken charge of another little Kandyan boy, about seven years of age, who bids fair to become an intelligent pupil. The circumstances under which he came to me are rather singular. He is of respectable family; but his father having died, his principal guardian is a priest, who is related to the boy's mother. This priest, who lives at Paradenia, spoke to a gentleman residing there about this lad, and expressed a wish to have him brought up a christian. What could have induced the priest to conceive such a wish, I cannot imagine; but so it is. The gentleman recommended the priest to apply to me, and he has delivered the little fellow into my charge, who is thus transferred from the precincts of a Budha temple, to those of a christian sanctuary; and from the care of a heathen priest, to that of a minister of Christ. Oh may it please God to convert the heart of this child; and so to bless the religious instruction to him, that he may become a blessing to his countrymen!"

"In order to meet the exigencies of the people," says Mr. Selkirk, "and to give them a correct idea of the situation in which they are placed, both as it respects their religious teachers, and the benefits which missionaries are endeavouring to confer on them by preaching the pure and life-giving doctrines of christianity, a very excellent tract

has been lately circulated in great abundance, entitled, 'The Lying Prophecy, and the Truth of God.' I have never known the Cingalese people receive a tract with such eagerness as they have received this. I myself have distributed little less than two thousand, during the last month. The people are in a state to receive instruction, and they receive it with avidity. Hardly a day passes in which persons do not come to me requesting tracts. I employed a person to go into the neighbouring villages with a great number of these tracts, and he tells me that the people every where received them, not only willingly, but very greedily. If they could once be persuaded that we only desire to promote their present and eternal good, this would be one advance made on the territories of the enemy, and one step toward his downfall. Though they receive us as religious teachers, and as persons wishing to do them good, they will not give up their old system, and turn unto the Lord with all their hearts. They still have not only a hankering after their idols, but they think that their religion is good for them, and that ours is good for us. I have little doubt, however, that if the efforts which we are now making are persevered in, and God gives his blessing to our labours, we shall, ere long, see a great revolution in the sentiments of the Cingalese people in favour of christianity. As the light of the gospel of Christ advances, the darkness of heathenism must recede; and knowledge and happiness must arise where those very means are in active operation which God has so extensively blessed in other nations, and in other ages of the world, to effect the purposes of his providence and grace."

"We have availed ourselves," says a missionary, "of every favourable opportunity of distributing tracts, both among the schools and among the people of the villages. We have also given away several hundreds to persons of distant villages, who have come to perform their idolatrous worship at the budhist temples at Cotta, and at villages near. During the festival of May and June, 1831, not less than eleven or twelve hundred were thus distributed. By our institution, young men, in going to see their relations—by the school visitor, in his visits to the schools—by the catechist, in visiting the people—and by others connected with us when going on a journey, great numbers have been distributed; and on a late journey, which the school visitor took to see his friends in the south of the island, he was supplied with a quantity of tracts, which were received with eagerness by the inhabitants of the several villages through which he passed. The tract entitled 'Milk for Babes,' which has been translaled into Cingalese verse, is the one which the people have received with the greatest readiness."

Accounts received in 1836 are very pleasing. Some of them refer to the interesting case of a Cingalese prisoner. He appeared to have been for some time earnestly seeking the salvation of his soul; and most of the questions put to him by one of the missionaries, he satisfactorily answered. He had been a respectable person, and had realized a considerable sum of money; but by gambling, drinking, and associating with bad companions, he had become the inmate of a prison. By hearing the word of God there, however, his mind was completely changed, and his earnest wish was expressed to

lead a new life. How different were his circumstances, through the operation of Divine grace, from those of former days, when he had reviled the missionaries who visited his native place, Nellore, aiming at his salvation, and that of others! On Easter Sunday he was admitted into the church by the sacred ordinance of baptism. "I reminded him," says the missionary, "that this was only the first step in his christian course, and that he must endeavour by the help of God's grace, to live in the faith and fear of God all his days. May this fruit of our labours at the jail be to the praise and glory of God, and be an earnest of more!"

It is also intimated, that there is reason to hope, that more has been done than has been sometimes supposed; that the seed of the word has taken root, where this was not expected. This feeling has been cherished, not from the missionaries seeing the green blade springing up, and giving them satisfactory proof of vitality, but by turning up the earth, as it were, in some places where the seed has been sown, to see if it were alive and sending down root.

The principal station of the church missionaries is at Cotta. Here they have raised an extensive establishment on a beautiful eminence, which commands an extended view of the country, studded with populous native villages, easy of access, either by land, or by the waters of the lakes and the small rivers.

The Cotta establishment comprehends dwelling-houses for the missionaries, a printing office, and other offices, which form a kind of semicircular pile, the lakes being in the front, and

in the centre are the buildings for their christian institution. This splendid establishment, which does great honour to the society, presents a noble appearance in a part of the country which has hitherto been entirely devoted to heathenism and to devil-worship.

The church missionaries have, in general, pursued the same plans as those of their fellow-labourers in Ceylon. Their schools are numerous and well conducted, and are producing a very powerful impression on the inhabitants of the whole of the surrounding country. The heathens, and particularly the priests, perceiving what must be the inevitable effects of such institutions, have, as in other places, called into exercise all their power of annoyance and opposition. In some few instances the missionaries have had their trials from this source, but there can be no doubt that, in the stability, the continued success of their schools, and the influence they are exerting among the people, they will, by the favour of the Most High, eventually triumph. In their missionary warfare they are greatly aided by their press, by which copies of the Scriptures, and religious treatises and tracts, are supplied with facility and dispersed in abundance. No power can prevent the people from reading, and the result, as has already appeared, will be, that the heathenism by which they are surrounded must be weakened in its hold of the hearts and minds of the people, until it shall be supplanted by the pure and ennobling principles of the gospel of Christ.

The printing establishment belonging to the church mission in Jaffnapatam, where is also an interesting station occupied by two missionaries, is

a powerful auxiliary to themselves, the Americans, and the Wesleyans, in all those districts.

The bishop of Calcutta, in his recent visitation of Ceylon, spent nearly two hours in examining the Institution boys at Cotta, in the Bible, in geography, trigonometry, geometry, Latin, the Greek Testament, and the Hebrew Bible. The bishop said, that this was the first time that he had heard Hebrew read by the natives of India. He exhorted them all to persevere in their studies with diligence and humility. The press of the society here continues in operation. At Kandy, the sphere of effort appears likely to be increased. Of Badagamme, the missionaries say: "We can have no reasonable doubt that the Lord, in some degree, acknowledges and blesses our labours: for our congregations, both at church and at the several school-houses, are more attentive to the preaching of the word; and considerable is the knowledge of the gospel plan of salvation which numbers of both sexes possess; but yet, alas! they have not turned from idols to serve the living and true God. The schoolmasters in the several schools conduct themselves with great propriety. Their improvement in biblical knowledge is very respectable; and in this there is cause of rejoicing, as the improvement of the children greatly depends on the knowledge of the masters."

The following is the last published Summary of each Mission.

BAPTIST SOCIETY.

Stations	2
Villages and Places visited	20
Missionaries	2
Native Assistants	4
Communicants, about	60
Scholars, besides Sunday Scholars, about	500

WESLEYAN SOCIETY.—*Cingalese District.*

Stations	8
Missionaries and Assistants	13
Schoolmasters, chiefly natives	92
Schoolmistresses, ditto	11

Tamul District.

Stations	4
Missionaries and Assistants	8
Salaried School Teachers	20

CHURCH SOCIETY.

Stations		4
Missionaries		9
Lay Agent		1
Native Catechists and Teachers		82
Communicants		105
Attendants on Public Worship		2131
Schools		54
Scholars:—		
Boys	1279	
Girls	251	
Youths and Adults	36	
		1466

The particulars of the American Mission are not possessed.

The Lord of missions has, in the bestowment of his choicest favours, preserved among the labourers of different communions engaged in this part of the world, a spirit of affectionate harmony, brotherly kindness, and charity, that has not only proved a source of much comfort to themselves, and a beneficial example to their disciples, but has enabled them to maintain a unity of action and of strength, that has given a degree of efficiency to their efforts, by which they have carried the light of christian instruction into every town and village, and almost into every house and heathen temple. The heathen may rage, and the people imagine a vain thing, but the missionaries firmly rely on the faithfulness and power of the Redeemer, and the cheering assurance that bright and happy days are breaking forth upon the inhabitants of the island of Ceylon.

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